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THE COURSE OF DOGMA IN OUR SEMINARIES.

I.

ELSEWHERE in the present REVIEW is given the *Instruction*, issued by Cardinal Satolli, Prefect of the Sacred Congregation of Studies, concerning the theological and philosophical programmes prescribed for the Pontifical Universities established in Spain. A glance, however cursory, at the document cannot fail to reveal its essential purpose—the deepening and broadening of clerical studies. The means whereby this end is to be attained in the course of dogmatic theology, and how similar means adapt themselves to a like purpose in our seminaries, determine the scope of the present article. "It is the decided wish of the Sovereign Pontiff," says the Instruction, "that in the *scholastic* division of dogmatic theology the *Summa* of St. Thomas shall be used as text-book; in the *positive* division of the science, those authors of note are to be preferred who, in the manner of Bellarmine, treat the subject fully and deeply (ampla ac profunda ratione). Hence compendiums, or summaries of theology, are entirely forbidden (vetantur omnino), as becomes institutions of a university character." Two points are here insisted on—the counterparts of which, by the way, are prescribed for the other courses as well—first, that the course of Dogma shall include both the *scholastic* and the *positive* features of theology; second, that for the former the *Summa*, for the latter the larger works of standard authorities,

shall form the basis of teaching. The reason for this insistence is, as was noted above, quite obvious. Students trained in higher institutions are likely, later on, to become either professors or to fill other positions of wide influence in the Church and in society. In either event it is vitally important, not simply that they should be well informed, but also that their minds should have been deepened on the one hand in the vision of the true inwardness, the thoroughly wrought-out philosophy of theology, and broadened and enriched on the other hand with a large possession of Scriptural and Patristic knowledge—with the sources and setting, that is to say, of theological principles. It is needless almost to observe that the first of these mental qualities is attained by no process so effectually as by a thorough study of the *Summa;* and that the other is acquired soonest and safest by close familiarity with the ample exegetical and traditional works of positive theology. Students, therefore, thus trained in the two main divisions of dogmatics are, in so far, fitted *ad docendum, ad corripiendum, ad erudiendum ad justitiam*, in whatsoever sphere of life they may afterwards be placed.

Though the Instruction bears explicitly on the university programme, which presupposes an elementary acquaintance with theology, its aim is quite coincident, in kind if not in degree, with that of the seminary curriculum. It will, therefore, be pertinent to inquire in how far in the latter case the same instruments are available.

It happens at times in the study of theology, as it not infrequently does in that of philosophy, that students have advanced far in their course before they become fairly conscious of the real nature of the science. Theology appears to them as it stands in its gaunt outlines in their text-book. There it seems a long series of tracts, sections, chapters, articles, theses, conciliar definitions, Scriptural and Patristic excerpts, with a few analogies, discovered by reason, and sundry objections stated and solved. Theology, in a sense, is, of course, all this —in its framework, in its dry, unfleshed, unvitalized bones. In its tissue and blood, in its life, its soul, it is infinitely more. Objectively, as they say in the schools, it is a system of dem-

onstrated truths. Subjectively, it is a thing of the mind, a quality, habit, virtue, a living endowment of an immortal spirit —an abiding vision into the deepest truths of God, of Creation, Redemption, Justification, Sanctification, and Eternal Glorification—in so far as such insight is compatible with the present order of existence, and is granted as the temporal substitute for the everlasting Vision. This inner side of theology comes out into consciousness, of course, only after considerable study. The food must be taken, eaten, and assimilated before its effects are seen or felt in the organism. Yet it is a phase of the study that, accepted at first by him on authority, ought to be held before the student as an object of striving. Often we believe this is not the case. As a consequence, the real culturing influence of theology on his mind and heart is missed, and unless afterwards as a priest he gain an insight into what it means, he will never have the sense of the power that lies within the very principles of his vocation; he will have no taste for solid preaching; and if supernatural gifts do not make up for his lack of mental acquirement, his instructions to the people will be weak, superficial, and unconvincing.

Now, this appreciation and acquisition of the quintessence of theology come quickest and easiest to the student who holds habitual converse with the mind of St. Thomas. The queen of sciences reigned supreme in the soul of the Angelic Doctor, and she lavished on him her fairest gifts. Like all spiritual favors, they were gifts that most enriched by being dispensed. In the *Summa* he poured out his treasures of wisdom. The *Summa* is the most faithful transcript of his own mind, and consequently the clearest and fullest reflection he was able to reproduce of the thought of God as seen by him in the light of revelation, of grace, and of nature.

Would it, therefore, be desirable to introduce the *Summa* as the text-book of dogma in the seminary? No straightaway answer can be given to this query, so much depending on variable facts and circumstances of time and place, and particularly of ability and acquirements both in professor and pupil, in determining the choice of a text-book. In any case the *Summa* could not stand alone in such service, as it

lacks the fundamental part of theology, Apologetics. Moreover, it calls for considerable supplementing and adaptation—processes which demand no slight attainments in the professor and in the pupil. Certainly, however, every student of theology in the seminary ought, if possible, to have the *Summa* at hand, not simply that he may refer to it, but that he may, as far as he can, familiarize himself with its main contents. It is of little avail to place a few sets of such a work in the students' reference library. Experience shows that in such a position it would receive but infrequent and superficial attention. Moreover, if each student possess the *Summa*, portions at least could be selected for special study, like the master-questions on the Incarnation and the Blessed Sacrament. At all events, the largest compact store of arguments, for and against the doctrines of religion, would thus be always ready at hand.

On the whole, it seems best that a text-book should be adopted in which the positive elements of theology are presented in connection with the scholastic, and yet not so discursively treated as to call for too much reading and memorizing. One such course is Father Pesch's *Praelectiones Dogmaticae*. It is the most recent work of its kind. Further recommendation will be found in the *Book Review* of the present number. Some professors will no doubt consider such a work too voluminous for use in a seminary course. Others, however, will probably esteem its length a special merit in such connection. Mere compendiums, unless supplemented by larger works, are unsatisfactory and misleading. Where a thorough, not excessively expanded text, such as the above work, is in use, passages of secondary importance can be marked for future reading, and the student, whilst mastering the essentials, knows exactly where fuller development exists and in its precisely apposite relation; whereas in the study of mere digests, the necessary note-taking and the frequent references to other larger works demand no small expenditure of time and labor, and, by interfering with the unity of development of the science, are apt to engender in the mind a loosely-woven theological habit.

II.

Whilst the *Summa*, or some other work wherein its speculative features are supplemented by authoritative doctrine, is necessary to form in the student a vigorous theological habit, and to widen his acquaintance with principles and their sources, his training will yet fall short of its purpose if it do not in a very definite degree prepare him to explain clearly and distinctly to the faithful the truths of religion, and to defend satisfactorily those truths against the attacks of adversaries. Valuable time is sometimes squandered in the seminary in the hunting down of ancient errors, the phantoms of which harmlessly haunt the text-book, and with fierce attacks on heresies that have practically no influence in this age. It is true that the old errors revive under new forms, and must be discussed, not only in view of their bearings on theological development, but also because of the obstacles they put in the way of the spread of truth. But it is precisely here that the *form* gives the *esse rei*. Let the student be made aware of error and heresy to be combated, in the very shape they take on in the environment in which he has to live and to teach, and not simply in the form in which they had their being in the vagaries of Basilides, Carpocrates, or Paul of Samosata. One has but to take in hand the recent non-Catholic theological works of Germany, which are constantly finding their way by translation into English, to realize how wide apart are the forms of thinking and the detail of theological inquiry as they figure in our Latin text-books and in the minds of professors and students outside the Church. Problems and methods are forever shifting and dissolving into new phases in non-Catholic theological speculation, and it would be vain and unprofitable to attempt to follow them all; but to leave the seminarian unacquainted with the most prominent and influential aspects of contemporary theorizing is to send him forth an insufficiently equipped defender of the faith.

Other despoilers of time and labor are the controversies of the schools. These, of course, should and must have a place in the curriculum. They serve to mark the limits and to show the many-sidedness of dogmatic teaching; but when

they engross so much consideration as to divert the main attention from positive doctrine, they are mischievous in various ways, not least in their warping of the theological habit. The student's mind, focussed on these side issues, becomes colored with technical phrases which he is apt unconsciously to project into all his study. The consequence is, that instead of an adequate possession of well-wrought-out truth, he finds himself with a meagre lot of statements and opinions—a handful of dry seeds, fruitful doubtless in themselves when sown in a mind enriched by deep and prolonged culturing, but destined to remain barren in a soil imperfectly tilled and unprepared to afford them the conditions of growth. Before entering on theology the young seminarian possesses in his knowledge of the Catechism the germinal truths of his future study. Unfortunately, the after technical apprenticeship too often obscures and confuses the natural vision of his childhood. He acquires no real appreciation or love of theology, and when afterwards, as a priest, he has to preach a dogmatic sermon, or instruct in the mysteries of faith, he seeks his material in sermon books or manuals of popular instruction. When called upon to defend his position against the objections of clever infidelity he feels himself at a loss. Having never in the seminary learned to assimilate his theology to his own personality, nor to convert it into forms which the outside world can understand, he is all awry when obliged to place himself in touch with the unbelieving mind. Untaught by the drill of the schools to move naturally in the panoply of technical science, he is apt to cut a sorry figure when challenged to cross swords with men whose eye and arm have been trained in the arena of actual life.

The scholastic disputations of the class hall no doubt do much to sharpen the student's vision and to bring out his strength and skill in thrust and parry. This they will do most of all when centred on subjects and difficulties that live in the thought and speech and print of to-day. Even when made to bear principally on the cut-and-dried propositions of the text-book, and when carried on solely with the mechanism of the neatly-pointed syllogism, these exercises are not with-

out their utility. But they miss their best advantage if not broadened out to living questions and modes of controversy. They may even be misleading. It is highly desirable that the young theologian should know to a nicety the faintest shades of thought conveyed by "absolute" and "secundum quid," "materialiter" and "formaliter," etc.; but he should be made quite conscious that these distinctions of the school have more value in the ordering and setting of his own intelligence than as convincing solutions of difficulties, and that they call for tact and flexibility of mind in their application. It were to be desired that theological debates were more frequently carried on in English, and that the professor himself descended into the arena, not armed with the pretty little syllogism so put together as to fall to pieces when touched by the anticipated *distinguo*. If he would be truly helpful to his class, he will urge as vigorously as he can, and in phrases current in the living language, the difficulties that are most likely to meet the young priest in contact with keen-witted unbelievers. Thus will he train his pupils to discern and unravel the sophistries that do his and their cause most harm, and will drill them, not for a part in artificial tournaments, but for the actual battles of intellectual life in the world.

The demands made on the class hour by lecturing, questioning, and answering, render it impracticable to satisfy the student's needs in this line during that time. Hence the necessity of organizing, in connection with the course of theology, academies or societies for mutual improvement. Such organizations, meeting at least once a week, afford opportunity for a number of exercises of solid, practical value. Books, review articles, etc., pertinent to their study could be placed in the hands of competent students for analysis or criticism. Digests or critiques could be read or spoken, and discussed at the meetings, and thus the whole body would share in the work of its individual members. The academy would also be the place for the professor to advise in general matters making for the students' improvement, matters that cannot be dwelt upon in class time. The professor's continuous interest is, of course, essential to the life and progress of these organ-

izations, and they call for a sacrifice of time and labor. But sacrifice is the condition of all success and merit; and there is surely none that will repay itself so generously as that which is given to the preparation and advancement of the young men whom God calls to be "the salt of the earth and the light of the world."

THE BIBLE AMONG THE INDIANS BEFORE THE DISCOVERY OF AMERICA.

THE question whether the teachings of Christianity had reached America before its discovery by Columbus or not, has from time to time received new light through the study especially of the Indian dialects and the traditions and ceremonies preserved among the aborigines. Archæology amply proves that there existed among the natives of Peru, Yucatan, Mexico, and generally throughout Central America, a comparatively high degree of civilization centuries before any Spanish or even Northman discoverer could have set foot within those territories. The inference points likewise to a superior state of moral culture of which Las Casas and the missionaries of the sixteenth century could have had no suspicion when they first met the savage natives of this continent. Indeed, there are unmistakable signs that the aborigines possessed in various forms those truths of Jewish and Christian revelation which the light of human reason, dimmed as it is by hereditary sin, cannot attain through its own efforts, and to the attainment of which we are aided by the inspired records of the Old and New Testaments.

It is true that the best authenticated traditions regarding the fundamental truths and practices of revealed religion, such as we find them among the various Indian tribes in America, present, if not always an indistinct, at least frequently a composite picture, in which truths are strangely mixed with superstitions and irrelevant practices. This would, however, argue nothing more than a moral and intellectual degeneracy, and would not undo the force of the evidence furnished by the

remnant of revealed religion which arrests the attention of the student of—to cite but one example here—the religious cult practised by the Aztecs. The worship paid by these Indians to the deity strikes the observer as in many respects wonderfully refined and akin to the gentler influences inspired by Christianity; yet some of their practices breathe a spirit of most revolting cruelty. The fact naturally suggests two distinct sources.[1]

It is not part of my purpose in this article to examine whether the snatches of Revelation which we find among the Indians of America are to be traced back to the earliest settlers who came from East India and through northern Europe, or whether missionaries since Apostolic times instructed the natives. Perhaps both theories might find support in view of the fact that some rites (circumcision, for example) of the religions supposed to have been observed by the Indians are distinctly Jewish in character, whilst others are quite as distinctly Catholic. What I propose to myself here is simply to recall the above-mentioned traditions as far as they are vouched for by reputable writers, hoping that it will prove an interesting digression for the student of theology as well as of history, and confirming the truth of that beautiful testimony regarding the labors of the Apostles: "In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum."

Nearly all writers who have made a study of the primitive creeds of the American Indians agree that they are all based upon a sort of rudimentary monotheism.[2] It is a remarkable fact, says Prescott,[3] that many, if not most, of the rude tribes inhabiting the vast American continent, however disfigured their creeds may have been in other respects by a childish superstition, had attained to, or rather preserved, the sublime conception of one Great Spirit, the Creator of the universe, who, immaterial in his nature, was not to be dishonored by an attempt at visible representation; and, pervading all space, was not to be circumscribed within the walls of a temple.

With some the idea of one Supreme God was but vague

[1] Cf. Prescott's *History of the Conquest of Mexico*, Vol. I, p. 57.
[2] Winsor, *Narrative and Critical History of America*, Vol. I, p. 430.
[3] *History of the Conquest of Peru*, Vol. I, p. 87.

and hazy, while with others it was quite definite and distinct. Ixtlilxochitl has preserved some poems of his ancestor, Nezahualcoyotl, who died in 1472, king of Tezcuco, that appear to justify the assertion of the Spanish historian, who tells us that that king worshipped one invisible God, whose nature it was impossible for mortal to conceive.[4] Kingsborough[5] draws similar information from this strange Indian *Historia Chichimeca.*

Rafinesque[6] relates that the Supreme God of the Hayitians bore five significant names, preserved for us by Father Roman, one of the first band of Christian missionaries in America after Columbus' discovery. They were: Attabei, the One Being; Jemas, the Eternal; Guacas or Apito, the Infinite; Apito or Siella, the Almighty; and Zuimaco, the Invisible. The Chilians had similar names for their Supreme God, whom they considered to be father or mother of another great deity dwelling in the sun.

It is remarkable, says Müller,[7] that Acosta should have known nothing about the adoration of a highest invisible God, in Mexico, under the name of Teotl (*Theos, Deus ?*). And yet this adoration has been attested in the most certain manner by others, and made evident from more exact statements regarding the nature of this deity. He has been surnamed Ipalmemoani, that is, He through whom we live; and Tloquenahuaque, which means, according to Molina, who is the best authority in matters of Mexican idiom, He upon whom depends the existence of all things, preserving and sustaining them.[8]

The one true God, as the supreme arbiter of all things, was little honored by the more savage tribes, but the prayers offered to the deity in time of war by the Mexicans give

[4] Nadaillac, *Pre-historic America*, p. 289.

[5] *Mexican Antiquities*, Vol. IX, p. 261.

[6] *The American Nations*, p. 166.

[7] *Amerikanische Urreligionen*, s. 473, in Bancroft's *The Native Races of the Pacific States of North America*, Vol. III, p. 183.

[8] Cf. Kastner, *Analyse des Traditions Religieuses des Peuples Indigènes de l'Amérique*, p. 42; Klemm, *Culturgeschichte*, T. V., p. 114; Brantz Mayer, *Mexico As It Was*, p. 110, ap. Bancroft, *l. c.*, Vol. III, pp. 184, 188

us some idea of the Indian conception of God, not unlike that of Jehova: ". . . See good, O our Lord, that the nobles who die in the shock of war, be peacefully and agreeably received, and with bowels of love, by the Sun and the Earth, that are father and mother of all. . . . " Sahagun cites another prayer, which might easily be put in the mouth of a Christian:[9] "O God Almighty, who givest life to man, who callest us Thy servants, do me the signal mercy of giving me all that I stand in need of, let me enjoy Thy clemency, Thy kindness and sweetness; have pity on me, open the hands of Thy bounty towards me." A prayer for riddance of an unjust ruler, translated from the same Sahagun,[10] begins: "O our Lord, most clement, that givest shelter to everyone that approaches, even as a tree of great height and breadth; Thou that art invisible and impalpable; Thou art, as we understand, able to penetrate the stones and the trees, seeing what is contained therein. For this same reason Thou seest and knowest what is within our hearts and readest our thoughts. Our soul in Thy presence is as a little smoke or fog that rises from the earth. It cannot at all be hidden from Thee, the deed and the manner of living of anyone; for Thou seest and knowest his secrets and the sources of his pride and ambition. Thou knowest that our ruler has a cruel and hard heart, and abuses the dignity that Thou hast given him. . . . "[11] Short[12] is surely not serious when he scoffs at Lord Kingsborough for believing that the Mexicans worshipped an invisible, incorporeal Unity.

The Peruvian Inca, Garcilasso de la Vega[13] writes of his own nation: "They adored the Sun as a visible god; but the Inca kings and their friends, the philosophers, discovered by the means of natural reason, the true Supreme God our Lord, who created heaven and earth, whom they called Pacha-

[9] *Historia General de las Cosas de Nueva España*, T. I, p. 28.
[10] Bancroft, *l. c.*, Vol. III, p. 217.
[11] Cf. Prescott, *History of the Conquest of Mexico*, Vol. I, p. 58.
[12] *The North Americans of Antiquity*, p. 460.
[13] *Comentarios Reales*, L. II, C. II, p. 34.

camac.[14] Pachacamac is a word composed of "*Pacha*," signifying the universe, and of "*camac*," which is the present participle of the verb "*cama*," that is, "to animate." They held this sacred name in such veneration that they did not dare to pronounce it; and when they were compelled to use it, they did it only with every manifestation of deep veneration and worship. When asked who Pachacamac was, they answered that it was he who created all living beings, and preserves all; that they did not, however, know him; and therefore built no temples for him nor offered him sacrifices; but that they worshipped him in their hearts, and held him as the Unknown God.[15]

Winsor says: "The religion of the Incas and of the learned Peruvians was a worship of the supreme cause of all things, the ancient god of earlier dynasties, combined with veneration for the sun, as the ancestor of the reigning dynasty; for the other heavenly bodies, and for the 'malqui,' or remains of their forefathers." Again: "The weight of evidence is decisively in the direction of a belief on the part of the Incas, that a supreme being existed, which the sun must obey, as well as all other parts of the universe." This subordination of the sun to the Creator of all things was inculcated by successive Incas. They did not know the sun as their Creator, but as created by the Creator, says Molina. Salcamayhua tells us how the Inca Mayta-Capac taught that the sun and moon were made for the service of man, and how the chief of the Collas, addressing the Inca Vira-Cocha, exclaimed: "Thou, O powerful Lord of Cuzco, dost worship the Teacher of the Universe, while I, the chief of the Collas, worship the Sun." The evidence on the subject of the religion of the Incas, collected by the Viceroy Toledo, showed that they worshipped the Creator of all things, though they also venerated the sun; and Montesinos mentions an edict of the Inca Pacha-Cutec, promulgated

[14] The belief in one Supreme God existed in Peru before the advent of the Inca dynasty; as appears from the fact that the temple of Pachacamac was built long before, not far from Lima, in a province conquered by them.—Prescott, in his *History of the Conquest of Peru*, Vol. I, p. 91, ref. to Pedro Pizarro, *Descub. y Conq. Ms.*, and Sarmiento, *Relacion, Ms.*, C. 27; and Vol. I, pp. 442, 443.

[15] Cf. Nadaillac, *Pre-historic America*, p. 437.

with the object of enforcing the worship of the Supreme God above all other deities. The speech of the Inca Tupac-Yupanqui, showing that the sun was not God, but was obeying laws ordained by God, is recorded by Acosta, Blas Valera, and Balboa, and was evidently deeply impressed on the minds of their Inca informers. The Inca compared the sun to a tethered beast, always making the same round; or to a dart, which goes where it is sent, and not where it wishes. The prayers from the Inca ritual, given by Molina, are addressed to the god Ticsi Viracocha; the sun, the moon, and the thunder being occasionally invoked, in conjunction with the principal deity. "The worship of this creating God, the Dweller in space, the Teacher and Ruler of the universe, had been inherited by the Incas from their distant ancestry of the Cyclopean age." [16]

Doctrine of the Trinity.

There are ample indications in the authentic traditions of the Indian tribes of America to show that the doctrine of the Holy Trinity had been held by the earlier inhabitants; and the peculiar phases here and there connected with the belief lead to the suspicion that the knowledge came originally from Christian sources. Rafinesque assures us[17] that traces of a triple god, as he styles the belief, have been found from Ohio to Peru, and in fact all over America.[18] "The Cochimes, a Californian tribe, were in possession of a remarkable tradition," says Father Gleeson.[19] "They believed in the existence in heaven of an omnipotent being, whose name, in their language, signified 'He who lives.' He had, they affirmed, two sons begotten unto him, without any communication with woman. The first had two names, one of which implied 'perfection,' and the other, 'velocity.' The title of the second was 'He who maketh Lords.' Although they gave the name of Lord indifferently to all three, when asked by the missionaries how many spirits there were, they answered: 'Only one: he who created all

[16] Winsor, *Narrative and Critical History of America*, Vol. I, p. 232.

[17] *The American Nations*, p. 69.

[18] *Ibid.*, p. 191.

[19] *History of the Catholic Church in California*, Vol. I, p. 137.

things.'" Father Roman speaks of a triune god of the Hayitians.[20] Acosta[21] writes: "In Peru there was some similarity to our dogma of the Blessed Trinity, in their Chief-sun, Son-sun, and Brother-sun.[22] I remember that, being in Chuquisaca, an honorable priest showed me an information, which I had long in my hands, where it was proved that there was a certain Huaca, or oratory, whereat the Indians did worship an idol called Tangatanga, which they said was One in three and Three in one. And as this priest stood amazed thereat, I said that the devil had taught it, stealing it from the Eternal Truth for himself!"

The mystery of the Blessed Trinity seems not to have been altogether unknown to the Mexicans. On the twentieth day of March, they celebrated the first feast of their year, in honor of an idol, which, although one, they worshipped under three different names; and, although having three names, they worshipped as one and the same, in almost the same manner as we believe in the Most Holy Trinity. The names of the god were Totec, the frightful and terrible Lord; Xipe, the disconsolate and maltreated Man; Tlatlauhquitezcatl, the Mirror flaming with splendor. And this idol was not of local worship only, for his feast was celebrated all over the land as being that of the universal deity.[23]

Sahagun relates that a divine trinity was recognized in the belief of the Yucatecs, and that their children were baptized under its invocation.[24] We read, too, of the Quiche trinity in Guatemala: Tohil, Awilix, and Gucumatz.[25] But nowhere in Central America, nor in any part of our continent, was the dogma of the Blessed Trinity more explicitly or more accu-

[20] Rafinesque, *The American Nations*, p. 191.

[21] *The Natural and Moral History of the Indies*, B. V, Ch. 28, p. 373.

[22] Bastian states that the Peruvian Mecca, the Lake of Titicaca, was the principal place for worship of the Peruvian trinity: Apuynti, Churiynti, and Yntiphuanque.—*Die Culturländer des Alten Amerika*, B. I, s. 485.

[23] Duran, *Historia de las Indias de Nueva España*, T. II, p. 147.

[24] *Historia General de las Cosas de Nueva España*, I, p. xx. . . . *la Trinidad, que conocian muy bien, y en cuyo nombre se bautizaban todos.*

[25] Bancroft, *The Native Races of the Pacific States of North America*, Vol. II, p. 648.

rately known and believed than among the Chiapans. And for this we have no less an authority than the first Bishop of Chiapas, B. de las Casas himself, who writes,[26] referring to a place near a seaport of his diocese: "There I found a good secular priest, of mature age and upright character, who knew the language of the Indians, having lived among them several years; and because I was obliged to travel on to the chief town of my diocese, I appointed him as my vicar, asking him to take charge of and to visit the inland tribes and to preach to them in the manner that I instructed him. The same priest, after some months, or perhaps a year, wrote to me, that he had met with a chief, of whom he had made inquiries regarding the ancient belief and religion that they were used to follow in that country. The Indian answered him that they knew and believed in God who dwells in the heavens, who is Father, Son, and Holy Ghost; that the Father's name was Icona; that he had created man and all things; the Son had for name Bacab, and he was born of a maiden, always virgin, one Chibirias, who lives in the heavens with God. The Holy Ghost they called Echuac. They say that Icona means the Great Father; of Bacab, who is the Son, they tell that Eopuco put him to death; had him scourged; placed a crown of thorns on his head, and hung him with arms extended from a pole; not meaning that he was nailed, but bound to it; and to better explain, the chief extended his own arms. There Bacab finally died, and remained dead three days; and the third day he came to life again and ascended to heaven, where he is now with his Father. Immediately after came Echuac, who is the Holy Ghost, who supplied the earth with all that was needed. When the Indian was asked the meaning of Bacab or Bacabab, he said that it meant Son of the Great Father, and that the name Echuac signified Merchant. And, in fact, the Holy Ghost brought good merchandise to the earth, since he satiated the world, that is, the people of the world, with his abundant divine gifts and graces."

It may be interesting to add here the remainder of Las

[26] *Coleccion de Documentos Ineditos para la Historia de España*, T. 66, C. 123, p. 453.

Casas' quaint and interesting relation regarding the belief of these Indians. "Chibirias," he continues, "means Mother of the Son of the Great Father. The chief further said that all men must die for a time, but they knew nothing of the resurrection of the body. . . . The common people, however, believe only in the three persons: Icona, and Bacab, and Echuac; and in Chibirias, mother of Bacab; and in the mother of Chibirias, called Hischen, who, as we say, was St. Ann. All the foregoing, as related, was given to me in writing by that same secular priest, Francis Hernandez, and I hold his letter among my papers. He said, besides, that he took the said chief to a Franciscan friar, who was stationed in the neighborhood, and had the chief repeat it all before the Franciscan. Both priests were left in wonderment. If those things are true, it would seem that our holy faith was announced in that land; but in no other part of the Indies have we gathered like information, though some imagine to have found in the land of Brazil, now in possession of the Portuguese, trace of the Apostle St. Thomas. Such teaching, however, cannot be traced further.

"At any rate, the land and kingdom of Yucatan furnishes stranger and more ancient evidences than other countries; as, for instance, its grand edifices, built in so admirable and exquisite a manner, and its writings in peculiar characters. All this is a secret which God alone knows."

Most subsequent authors, commencing with Torquemada,[27] have endorsed and, perhaps more or less correctly, copied Las Casas' singular report.

The Creation of the World and of Man.

"The Indians," says Acosta, "commonly acknowledge a supreme Lord and author of all things."[28] In a letter of the Franciscan friar, Judocus De Rycke, of Mechlin, written in the convent of Quito, January 12, 1556, the Peruvian natives are said to recognize as the highest deity the supreme Creator of all things, although ostensibly they are sun-worshippers.[29]

[27] *Monarchia Indiana*, T. III, L. 15, C. 49, p. 133.

[28] Cf. *Compte Rendu du Congrès Scientifique International des Catholiques, Tenu à Paris du 1 au 6 Avril, 1891*, Sect. VII, p. 114.

[29] Verkinderen, *Christoffel Colomb*, bl. 111.

The most ancient Peruvian myth points to the region of the Lake Titicaca as the scene of the creative operations of a deity or miracle-working god. This god is said to have created the sun, the moon and the stars, or to have drawn them out of the Lake Titicaca. He also, at Tiahuanaco, created men of stone or of clay, making them pass under the earth, and appear again out of caves, tree trunks, rocks, or fountains, in the different provinces which were to be peopled by their descendants.[30]

Cortes, on the occasion of his first visit to the emperor of Mexico, endeavored to explain to him the Christian doctrine, going back to the origin of things, the creation of the world and the first man and woman. But Montezuma was not open to argument or persuasion. He doubted not the God of Cortes was a good being, and his own gods, also, were good to him; but he added that what his visitor said of the creation of the world was what the Mexicans had believed long ago.[31]

The neighbors of the Mexicans, the Cochimis of Lower California, though they appear to pay homage to a multitude of gods, hold that in reality these are but one, to whom we owe the creation of heaven and earth, plants, animals, and man.[32] The Pericues, also of Lower California, call the Creator, Niparaja, and say that the heavens are his dwelling-place.[33] In Upper California the religious notions of several tribes, stripped of many extravagances, are in singular harmony with revealed truth. They held that the creation of the world was the work of an invisible, omnipotent being, to whom some gave the name of Nocumo, and others, of Chinighchinigh.

The "Popol Vuh," or national book of the Guatemalian Quiches, a book much esteemed by the learned, and probably authentic, gives an extensive account of creation, from which

[30] Winsor, *Narrative and Critical History of America*, Vol. I, p. 222.

[31] Bernal Diaz del Castillo, *Historia Verdadera de la Conquista de la Nueva España*, C. 90, ap. Prescott, *History of the Conquest of Mexico*, Vol. II, p. 86, n. 38.

[32] Gleeson, *ibid.*, Vol. I, p. 137; Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 83, where he quotes Clavigero's *Storia della Cal.*, T. I, p. 139.

[33] Bancroft, *ibid*. Vol. III, p. 83; Gleeson, *ibid.*, Vol. I, p. 134.

we draw, according to Bancroft,[34] the following information: "The heaven was formed, and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, and Mother and Father of life and existence—he by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people; he whose wisdom had projected the excellence of all that is on earth, or in the lakes, or in the sea. Behold the first word and the first discourse: There was as yet no man, nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared; only the peaceful sea and all the space of heaven. There was nothing yet joined together; nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries; nothing existed, nothing but immobility and silence, in the darkness, in the night. ('*And the earth was void and empty, and darkness was upon the face of the deep.*'—Gen. i, 2.) Alone was the Creator, the Former, the Dominator, the Feathered Serpent: those that engender, those that give being, they are upon the water like a growing light. ('*And the Spirit of God moved over the waters.*'—Gen. i, 2.) And they spake, they consulted together and they meditated; they mingled their words and their opinion; and the creation was verily after this wise: Earth! they said, and on the instant it was formed; like a cloud or a fog was its beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible ('*God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done.*'—Gen. i, 9), and the cypress and the pine appeared. The earth and its vegetation having thus appeared ('*And He said: Let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.*'—Gen. i, 11), it was peopled with the various

[34] *Ibid.*, Vol. III, p. 44.

forms of animal life. ('*And God said: Let the earth bring forth the living creatures in its kind, cattle and creeping things and beasts of the earth, according to their kinds. And it was so done.*'—Gen. i, 24.) And the Makers said to the animals: Speak now our name, honor us, us your mother and father; speak, call on us, salute us! So was it said to the animals. But the animals could not answer, they could not speak at all after the manner of men; they could only cluck and croak; each murmuring after its kind in a different manner. This displeased the Creators, and they said to the animals: Inasmuch as you cannot praise us, neither call upon our names, your flesh shall be humiliated, it shall be broken with teeth; ye shall be killed and eaten."

The Creation of Man.

"Again the gods took counsel together; they determined to make man. So they made a man of clay ('*And God created man to His own image, to the image of God he created him, male and female he created them. . . . And the Lord God formed man of the slime of the earth.*'—Gen. i, 27; ii, 7), and when they had made him, they saw that it was not good. The Quiche Creators tried to make better men of wood; but were displeased with their work again, and rained upon them night and day from heaven with a thick resin. And the men went mad with terror; they tried to mount upon the roofs, and the houses fell; they tried to climb the trees, and the trees shook them far from their branches; the bird Xecotcovach came to tear out their eyes. Thus were they all devoted to chastisement and destruction, save only a few, who were preserved as memorials of the wooden men, that had been; and these now exist in the woods, as little apes. Once more are the gods in counsel; and the Creator and Former made four perfect men. They had neither father nor mother, neither were they made by the ordinary agents in the work of creation; but their coming into existence was a miracle extraordinary, wrought by the special intervention of him who is preëminently the Creator. Verily, at last, were there found men worthy of their origin and of their destiny. But the gods were not wholly pleased; they

had overshot their mark: these are as gods, they said; they would make themselves equal to us; lo, they know all things, great and small. And the Creator breathed a cloud over the pupil of their eyes. Then the men slept, and there was counsel in heaven and women were made; and when the men awoke, their hearts were glad, because of the women" (Cf. Gen. vii, 12; viii, 6, 16; iii, 5, 23; ii, 21).

A document or book of about equal value with the "Popol Vuh" is the Mexican Chimalpopoca manuscript. From it we learn that the Creator produced his work in successive periods. In the sign Tochtli, the earth was created; in the sign Acatl, was made the firmament; and in the sign Tecpatl, the animals. Man, it is added, was made and animated by God out of ashes or dust, on the seventh day, but finished and perfected by Quetzalcoatl (*Our Lord Jesus Christ*).

That man was created in the image of God was a part of the Mexican belief, says Kingsborough.[35] Another point of coincidence with the Scripture record is found in the Mexican goddess "Cioacoatl," or serpent-woman, whom the Aztecs addressed as "our Lady and Mother;" the first goddess who brought forth; who bequeathed the sufferings of childbirth to women as the tribute of death; by whom sin came into the world. In all this we see much to remind us of the mother of the human family.[36] Similar traditions were preserved among the tribes dwelling north of the Mexican empire. The Papagos of the Gila Valley tell that the Great Spirit made the earth and all living things before he made man. And he descended from heaven, and, digging in the earth, found clay such as the potters use; this, having ascended again into the sky, he dropped into the hole that he had dug. Immediately there came out the hero-god, Montezuma, and, with his assistance, the rest of the Indian tribes in order. Last of all came the Apaches, wild from their origin, running away as fast as

[35] *Mexican Antiquities*, Vol. VI, p. 174, ap. Bancroft's *The Native Races of the Pacific States of North America*, Vol. V, p. 86.

[36] Prescott, *History of the Conquest of Mexico*, Vol. III, p. 366, ref. to Sahagun, *Historia General de las Cosas de Nueva España*, L. I, C. 6; L. 6, C. 28, 33.

they came forth.[37] The Pimas, a neighboring people, relate that the earth was made by a certain Chiowotmahke. It appeared in the beginning like a spider's web, stretching far and fragile across the nothingness that was. Then the god flew over all lands in the form of a butterfly, till he came to the place he judged fit for his purpose, and there he made man. The Creator took clay in his hands, and mixing it with the sweat of his own body, kneaded the whole into a mass, which he breathed upon till it was filled with life and began to move; and it became man and woman. According to the Indian traditions of Upper California, man was also made from a handful of dust,[38] by the invisible, omnipotent being.

Creation was not, however, considered everywhere as being the immediate work of the supreme god. The Pericues of Lower California ascribed it rather to one of the three children born to him from a bodiless goddess. As we have noticed already, the greater number of the civilized Mexicans granted the honor of creation to Tezcatlipoca, who was not their original god; while yet other secondary gods disputed his claims.[39] We cannot well look for evidences of knowledge of these mysteries from the more degraded tribes inhabiting the eastern sections. Most Indians do not trouble their mind with the beginning and the termination of sublunar things; the world commenced, for them, when their grandfather was born; nor do they care when it may end. Neither do they, in the meantime, turn their indolent thoughts to the worship of a possible author. At the same time, such is not the case with all the Redskins of the United States. Some tribes of the eastern coast and of the St. Lawrence river had fair enough notions of the Creator and Governor of the earth. Their "Great Spirit," the "Michabou" of the Algonquins, the "Agrescoue" of the Iroquois, was the Father of all creatures. To him alone was the smoking of the sacred calumet towards the four points of the horizon and the zenith offered in honor.

[37] Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 76.

[38] Gleeson, *ibid.*, Vol. I, p. 120; Bancroft, *ibid.*, Vol. III, pp. 78, 84.

[39] Mendieta, *Historia Ecclesiastica*, p. 81.

He himself, or his messengers, watched over children and directed the events of this world. Again, it was to him, before all other deities, that the Redskin addressed his petitions, and his thanks when he had obtained his requests. "I might here multiply examples and quotations," says de Quatrefages; "but I shall confine myself to reminding the reader of the song of the Linapis, on the eve of their departure for war:

"Alas, poor me, who must go forth to fight the foe, and know not if I shall return, to enjoy the embraces of my children and wife."

"Oh, poor creature, who cannot order his own life, who has no power over his own body, but who tries to do his duty, for the happiness of his nation."

"Oh, thou Great Spirit above, take pity on my children, and on my wife; keep them from sorrowing on my account; grant that I may succeed in my enterprise, that I may kill mine enemy, and bring back trophies of war."

"Give me strength and courage to fight the foe, and grant that I may return and see my children again, my wife and my relations; have pity upon me and preserve my life, and I will offer to thee a sacrifice."—de Quatrefages, *The Human Species*, p. 492.

Lescarbot,[40] speaking of the natives of the State of Virginia, tells us that they preserved certain traditions regarding the origin of all things, which coincide with the Christian teaching of a mediate creation. The Virginians, he says, believed in many gods, one of whom was the principal one, and had always been. Willing to make the world, he first made other gods, whom he should use as means and instruments for its production and government. They hold, in particular, that woman was made first and conceived man from one of the created gods.

Rafinesque mentions the fact that the Chilians admitted a supreme God representing the origin of another great god, who was dwelling in the sun and had created the heavens and the earth, as also the "Zemis," or angels, that is, male and female lesser gods, whom the natives worshipped in idols.

[40] *Histoire de la Nouvelle France*, L. VI, Ch. 4, p. 716.

Some of these Zemis, they say, became bad beings and devils, who send diseases, hurricanes, earthquakes, and thunder to desolate the earth and mankind.

They believed that some created deities and spirits remained good, as they were made, and friendly to man; and there are traces of the Jewish and Christian doctrine regarding Guardian Angels in the religious traditions of Mexico and Central America. According to these traditions, every place and everything in it had presiding divinities; every city, every family, every individual, had celestial protectors to whom worship was rendered.[41] According to many, even the most savage tribes were specially favored in this respect. To every one of their *shaman*, or medicine men, were attached a certain number of spirits as familiars, while there were others on whom he might call in an emergency.

The Fall of the Angels.

Further inquiry leads to the evidence that it was an almost universal belief among the American aborigines that there were two distinct and antagonistic orders of superior beings. The Californian Cochimis and Pericues held that "the Lord who liveth" created numerous spirits; these revolted against him, and thereby became his enemies and those of all mankind. To these spirits the Indians gave the appropriate name of liars or deceivers. Their business was, to be ever on the alert, so that when men departed this life they might seize them, take them to their own abode, and thus prevent them from ever seeing "the Lord who liveth."[42] The Pericues believed that at a remote time a great conflict arose between the celestial powers. A certain Bac, or Wac, conspired with several companions against the Supreme God, Niparaya. In the battle which ensued Bac was overcome, driven out of heaven, and confined with his followers in a cave under the earth. These Indians said that all quarrelling, fighting, and bloodshed were displeasing to Niparaya, but

[41] Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 187.

[42] Gleeson, *History of the Catholic Church in California*, T. I, p. 137.

agreeable to Bac; and that all who died guilty of such acts would go to the latter's kingdom and become subject to his dominion. It is impossible, says Kingsborough, not to recognize in this part of the Mexican mythology different Scriptural analogies.[43]

The Californians, like most American aboriginal tribes, trouble themselves but little about the good God, who shall do them no harm; but they greatly fear the evil spirits, whom they honor, in the hope of appeasing them.[44] In one of the original Aztec manuscripts preserved in the Borgia Museum of Veletri, we see represented the evil genii, with horns on their heads, taking their flight towards the four corners of the earth, to carry out the orders of their chief. One of them is painted in red, the color in Mexico for blood and bloodshed.[45] The Mexicans, says Clavigero, believed in an evil spirit, the enemy of the human race, whose barbarous name signified "Rational Owl;" and Bernaldez tells us that the Indians who accompanied Columbus had the image of an owl embroidered on their dresses, which was supposed to be the evil spirit they feared.[46]

There are traces among the ancient Americans of serpent-worship. The Apaches believe to this day that every rattlesnake contains the soul of a bad man, or is an emissary of the evil spirit. The Piutes of Nevada have a demon-deity in the form of a serpent, still supposed to exist in the waters of Pyramid Lake. It has been noticed that when the wind sweeps over the waters around the nine islands, it produces strangely fantastic swirls and eddies in some parts of the lake, whilst its main sur-

[43] *Mexican Antiquities*, Vol. VI, p. 401, quoted by Bancroft, *The Native Races of the Pacific States of North America*, Vol. V, p. 12. "And there was a great battle in Heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels: and they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, that old serpent, who is called the devil and satan, who seduceth the whole world: and he was cast unto the earth, and his angels were thrown down with him."—Apocal. XII, 7–10.

[44] Bancroft, *ibid.*, Vol. III, p. 158.

[45] Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 44, qu. von Humboldt, *Monuments des Peuples Indigènes de l'Amérique*, Planche XXXVII, fig. 7.

[46] *Storia Antiqua del Messico*, T. II, p. 2; *Historia de los Reyes Católicos*, Ms., C. 131, ap. Prescott's *History of the Conquest of Mexico*, Vol. I, p. 58, n. 4.

face is smooth and placid. This, the Piutes say, is due to the devil-snake, which causes the deep to boil like a pot; and no native in his sober wits can be induced to steer near the troubled waters.[47]

The Fall.

It is impossible, says Kingsborough, when reading what Mexican mythology records of the sin of Yztlacoliuhqui, and his blindness and nakedness; of the temptation of Suchiquecal, and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, not to be reminded of the Mosaic record contained in the first part of Genesis. Veytia tells us that he saw a Toltec or Aztec sketch representing a garden with a single tree in it, round which was coiled a serpent with a human face.[48]

Our first parents were, in punishment of their disobedience, condemned to die; but they were given the hope that death should one day be conquered; that their bodies would one day come to life again, to partake in the reward or in the chastisement deserved by the soul, according to each man's actions. These truths recorded in the Bible by the early descendants of Adam,[49] are to be found preserved among many of the aboriginal races of America.

Soul and Body.

Whilst a few of the more savage tribes appear to have had no comprehension of a spiritual being like the soul, others have exaggerated the forms of its existence and believed in spirits or souls of even inanimate things. They believed that there were living spirits of snowshoes, bows and arrows, which,

[47] Bancroft, *ibid.*, Vol. III, p. 135, ref. to Charlton in Schoolcraft's *Archæology*, Vol. V, p. 209, and to *S. F. Daily Evening Post*, August 12, 1872.

[48] Prescott, *History of the Conquest of Mexico*, Vol. III, p. 367, n. 19.

[49] I know that my Redeemer liveth, and in the last day I shall rise out of the earth: and I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.—Job xix, 25–27. Martha saith to him: I know that he (the deceased Lazarus, her brother) shall rise again in the resurrection at the last day.—St. John xi, 24.

as the Gaspesians held, were bound to serve the souls of their owners after death.[50] The more intelligent Peruvians seem to have had a remarkably correct idea of the two elements of which man is composed. They distinguished between the intelligent spiritual and the animal soul. The former they called *runa*, "immortal spirit," whilst to the body, made of clay, they gave the significant name of *alpacamasca*, or "animated earth."[51] Bastian[52] quotes Blocius to the effect that the people of Chuquisaca believed in the immortality of the soul; and Acosta says in general that the Indians of Peru believed commonly "that the soules lived after this life, and that the good were in glorie and the bad in paine, so as there is little difficultie to persuade them to these articles."

Among the Peruvian Chimus, the dead had a special order of priests, who played an important part on the solemn day when the various tribes came together, carrying with them the dried bones of their parents. Clad in festive garments and adorned with feathers, they marched in procession, blowing copper or silver trumpets and large marine conch-shells, amid the accompaniment of tambourines and similar instruments of music. The ceremonies were impressive, and, says an old Spanish writer, lead one to feel as if the living and the dead were marching to the Last Judgment.[53]

The notion held by the Peruvians regarding the future life partook, however, of the pagan notion of enjoyment; for while they dried and embalmed the corpses, they placed food and drink by the side of the bier for the sustenance of the soul, which they believed still living.[54]

Their neighbors, the Brazilian aborigines, not only kept food for several days upon the graves of their dead, but also hung up hammocks over them, in the conviction that the

[50] Leclercq, *Nouvelle Relation de la Gaspésie*, qui contient les mœurs et la Religion des Sauvages Gaspésiens Porte-Croix, adorateurs du Soleil, et d'autres peuples de l'Amérique Septentrionale, dite de Canada, Ch. XII.

[51] Nadaillac, *Pre-historic America*, p. 435; Garcilasso de la Vega, *Comentarios Reales*, L. II, C. 7, p. 42.

[52] *Die Culturländer des Alten Amerika*, B. I, p. 494, n. 2.

[53] Cronau, *Amerika*, s. 89.

[54] Bastian, *Die Culturländer des Alten Amerika*, B. I, p. 476.

deceased continued to eat and to sleep, as they had done on earth.[55]

The immortality of the human soul appears to have been equally recognized by all the Indians of Central America and Mexico;[56] and further north, in Upper California, the natives generally believed that, though the dead bodies had been cremated, the heart was never consumed, but went to a place destined for it by the Great Spirit. By the heart they evidently meant the soul, for which they had no word in their language.[57] The Cochimes, in particular, supposed their departed ancestors and parents to inhabit the northern regions, and to pay them an annual visit. The females were obliged to procure for these occasions large quantities of the best fruits and berries of the country. When the anniversary day had arrived, the male portion of the community, assuming that the spirits of their dead were amongst them, assembled and feasted upon the provisions, while the women and children remained at a distance, weeping and lamenting the decease of their relatives and friends.

The Tlascaltecs gave to the Mexican month "Maturity of the fruit," the name of Hueymiccailhuitl, which in their language signified "Great Festival of the Dead." Both in Tlascala and in other parts of the Mexican region the priests and chiefs passed several days in the temple, weeping for their ancestors and singing their heroic deeds. The families of lately deceased persons assembled upon the terraces of their houses, and prayed with their faces turned towards the North, where the dead were supposed to sojourn.[58]

The Doctrine of Purgatory.

The Nez-Perces, the Flatheads, and some of the Haidah tribes believed that the wicked, after expiating their crimes by a longer or shorter sojourn in the land of desolation, were

[55] Maffei, *Historiarum Indicarum Libri XVI*, L. II, p. 75.

[56] Peschel, *Geschichte des Zeitalters der Entdeckungen*, s. 359; Short, *The North Americans of Antiquity*, p. 463, ref. to Kingsborough's *Mexican Antiquities*, Vol. VI, p. 167.

[57] Gleeson, *History of the Catholic Church in California*, Vol. I, p. 127.

[58] Bancroft, *ibid.*, Vol. II, p. 331.

admitted to the abode of bliss. Those who died a natural death were confined in a place with the wicked, closed in by the forests. Here they were to be purified before entering the happy "Keewuck." The Nez-Perces believed in a sort of transmigration, during which men were to atone for their sins; thus they considered beavers to be souls in banishment previous to their resuming the human form.[59] The Miztecs of Oajaca were in the habit of making orations to the corpses of their departed chiefs, and address them as though they were still living. Like the Aztecs, they believed that the soul wandered about for a number of years before entering into perfect bliss, and revisited its friends on earth once a year.[60] On the eve of this visit the Indians were in the habit of preparing their houses for the reception of the strange guests. A quantity of choice food was spread upon the table, and the inmates went out with torches in their hands, bidding the spirits enter. On returning, they seated themselves around the festive board, with hands crossed and eyes fixed on the ground; for it was thought that the spirits would be offended if they were gazed upon. In this position all remained until morning, beseeching their unseen visitors to intercede with the gods in their favor. At sunrise they ceased praying, being satisfied that they had observed due respect for the departed. The food, the odor of which the dead were supposed to have inhaled, and which had thus been rendered sacred, was distributed among the poor.[61]

From all this it is evident enough that the most intelligent of the American tribes strongly believed in the continuous intercourse between the dead and the living. Nor can it be said that the religious rites practised by the Indians in reference to their dead were merely of a eulogistic character, such as we find it in the hero-worship of all nations. If such a purpose entered into their funeral customs, as we may readily suppose it did, it was certainly not the only or principal one. They sang, indeed, the praises of their deceased heroes and great

[59] Bancroft, *ibid.*, Vol. III, p. 520.

[60] Brasseur de Bourbourg, *Histoire des Nations Civilisées du Mexique et de l'Amérique Centrale*, T. III, p. 23.

[61] Bancroft, *ibid.*, Vol. II, p. 622.

men, but we know also that they had a distinct order of priests (in Oajaca), whose duty it was to offer expiatory sacrifices, by which the ghosts of the departed ancestors might be freed from banishment and pain. We find a similar practice among nearly all the Asiatic nations, and certainly among the Jews.[62]

Heaven and Hell.

Among the Gaspesian Indians of the Northeast we find the belief in a region where the souls of the good lived in a quiet, beautiful country, where were hunting, sports, and plenty. These were separated from the souls of the wicked, who slept on dry fir-branches and fed on the bark of trees.[63] Lescarbot maintains that the American aborigines, with scarcely any exception, believed in the immortality of the soul, the good being, after the death of the body, in a place of rest, and the bad suffering in an inextinguishable fire, in a deep, dark pit in the far-off West, which they called *Popogusso*. Such, he says, was the creed of old among the eastern Virginians.[64]

O'Kane Murray[65] summarizes the belief of most Eastern tribes when he says: "For all there was but one spirit-land, or future state; yet all were not to be equally happy when they reached that bourne whence no traveller returns. Skilful hunters and brave warriors went to the happy hunting-ground; while the slothful, the cowardly, and the weak were doomed to eat serpents and ashes, in dreary regions of mist and darkness. According to some Algonquin traditions, heaven was a scene of endless festivity, the ghosts dancing to the sound of the rattle and drum, and greeting with hospitable welcome the occasional visitor from the

[62] Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, pp. 97–100; Machab., xii, 43, 46: "And making a collection, Judas Machabee sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

[63] Leclercq, *ibid.* Lescarbot, *Histoire de la Nouvelle France*, L. VII, Ch. IV, p 716.

[64] Cf. Kastner, *ibid.*, p. 100.

[65] *Popular History of the Catholic Church in the United States*, p. 44.

living world; for the spirit-land was not far off, and roving hunters sometimes passed its confines unawares."

Inquiry among the Indians along the western coast of our continent leads to similar information. They expected to be translated after death to an earthly paradise, where they would enjoy every pleasure and gratification of which man was capable.[66]

No theologian could explain the doctrine of heaven in more orthodox fashion than that held by the Mexicans.[67] They believed that the companion spirit of their war god, Huitzilopochtli (St. Michael?), would conduct the souls of warriors, who perished in defence of their homes and of religion, to the "house of the sun," the Aztec heaven, where they should enjoy everlasting happiness. "The great, the wise, the valiant, the beautiful, alas! where are they now? They are all mingled with the clod; and that which has befallen them shall happen to us, and to those that come after us. Yet, let us take courage, illustrious nobles and chieftains, true friends and loyal subjects—let us aspire to that heaven, where all is eternal and corruption cannot come." Thus sang the king of Tezcuco in presence of his braves.[68]

But in the Mexican heaven there were various degrees of happiness; and each person received his place, according to his rank and deserts in this life. The high-born warrior, who fell gloriously in battle, did not meet on equal terms the low-born rustic, who died in his bed. The most blissful portion of the "house of the sun" was the abode of the brave; lower heavens possessed a lesser degree of splendor and happiness, which ever decreased until the place of the majority of those who had lived an obscure life and died a natural death was reached.[69]

According to Prescott,[70] the Mexicans believed in a third

[66] Gleeson, *ibid.*, I, p. 127.

[67] Kingsborough, *Mexican Antiquities*, T. VI, p. 163, seq. quoted by Short in *The North Americans of Antiquity*, p. 463.

[68] *Aspiremos al cielo, que allí todo es eterno y nada se corrompe;* in Prescott's *History of the Conquest of Mexico*, Vol. I, p. 196, and n. 65, *ibid.*

[69] Bancroft, *The Native Races of the Pacific States of North America*, Vol. III, p. 511.

[70] *Ibid.*, I, p. 65, ref. to Sahagun and Torquemada.

state of existence in the future life. They thought that people without any merit, who had died of certain diseases (original sin?), were to enjoy a negative and inactive happiness. Heroes who had fallen in battle or died in captivity, defunct princes, and other persons of merit were, in a manner, canonized by the Tlascaltecs. Their statues were placed among the images of the gods, whom, it was believed, they had joined to live in eternal bliss.[71] The wise king of Tezcuco, of whom mention has been made before, simply asserted that the souls of the virtuous went up after death to the one true God; while the souls of the bad went to a most infamous spot of the earth, where they were to endure horrible sufferings.[72] In Yucatan the souls of the good were supposed to enjoy happiness under the protection of the gigantic Ceiba, while the wicked were to be punished in hell.[73]

We are told, in the history of Columbus, that the respectful behavior of the Castilians during Holy Mass made a profound impression upon the natives of Hayti. An old cacique afterwards approached Columbus and addressed to him the following words in his own tongue: "You have come to these lands a stranger, and you have caused all our tribes and people to fear and to tremble. But know you that we believe that there are two places to which the souls go when they have left their bodies: one in thick darkness, prepared for those who disturb and maltreat other men; besides this, there is a good and delightful place, where they shall dwell who, during their life on earth, loved the peace and quiet of the tribes. Therefore, if you think that you have to die, and that every one must expect retribution according to what he has done here, you will not do harm to those who have not harmed you. What you have done just now is good; for, as it seems to me, it is a manner of giving thanks to the Great Spirit." It is needless to say that the admiral was astonished at the wisdom of the old Indian.[74]

[71] Bancroft, Vol. II, p. 188; Vol. III, p. 331.

[72] Bancroft, Vol. III, p. 197.

[73] Bastian, *Die Culturländer des Alten Amerika*, B. II, s. 373.

[74] Herrera, *Historia General de los Hechos de los Castelanos en las Islas i tierra firme del Mar Oceano*, Dec. I, L. II, C. XIV, p. 71; *Coleccion de Documentos Ineditos para la Historia de España*, T. 62; Las Casas, C. 96, p. 61; Irving, T. I, p. 480.

The belief in a just reward or punishment after death stands out with equal prominence among the Indians of the southern half of our hemisphere. Lescarbot[75] relates that, according to the savage Brazilians, the souls of the wicked went off with "Aignan," the evil spirit that tormented them; whilst the souls of the good passed beyond the mountains, to dance and feast with their ancestors. The Peruvians, says the Inca Garcilasso,[76] believed that after this there is another life, where the bad will be punished and the good rewarded. They divided the universe into three worlds: the world above, whither, they said, the good ascended, to be recompensed for their virtues; the world where we live; and in its centre, the world into which the wicked were flung. Like the Indians of the North, they accorded divine honors to some of their dead, whom they declared to inhabit the world above, in the company of their gods.[77]

The Resurrection of the Body.

Though Acosta denies[78] that the Incas believed in a resurrection of the body, the majority of authors on the subject agree in the conclusion that the ancient Peruvians had a definite idea of the Resurrection, whilst their notions of the future life were confused and inconsistent. The Incas, says one of their descendants,[79] held the doctrine of the Resurrection, not, indeed, as the beginning of a life of glory or of suffering, but of another temporal life on earth. On the decease of an Inca, his houses were abandoned; all his treasures, except such as were employed in his obsequies, his furniture and apparel were suffered to remain as he left them, and his mansions, save one, were closed forever. The new sovereign was to provide himself with everything new for his royal state, as it was popularly believed that the soul of the departed

[75] *Histoire de la Nouvelle France*, L. VII, Ch. IV, p. 717.

[76] *Comentarios Reales*, L. II, C. 7, p. 42.

[77] Cf. Nadaillac, *Pre-historic America*, p. 436; Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 104; Prescott, *History of the Conquest of Peru*, Vol. I, p. 89.

[78] *Ibid.*, Ch. VII.

[79] Garcilasso de la Vega, *Comentarios Reales*, L. II, C. 7, p. 42.

monarch would return after a time to reanimate his body on earth; and they wished that he should find everything to which he had been used in life prepared for his reception.[80] The corpse itself of the deceased monarch was skilfully embalmed, removed to the great temple of the Sun at Cuzco, and placed with the bodies of his ancestors. All these, clad in the princely attire which they had been accustomed to wear in life, were placed on chairs of gold, opposite the mummies of their queens, with their dusky heads bowed, their hands crossed in peace over their bosoms, their countenances wearing their natural appearance. They looked like a company of solemn worshippers, wrapt in devotion, so true were the forms and lineaments to life.[81]

The natives were careful to keep in a safe place the hair and nails, when they trimmed their heads or fingers. "I have often asked different Indians," says Garcilasso,[82] "why they did this. They would invariably answer in some such fashion as this: You know that we all who are born have to live once more in the world, and the souls have to rise from their graves, with all that once belonged to their bodies; and in order that our souls should lose no time in searching after their hair and finger-nails—for on that day there will be much confusion and haste—we keep them now together in one place." No wonder that the Peruvians should have been greatly agitated when, seeing the Spaniards enter the caves used for the burial of the dead in order to rob them of the gold and precious stones encased with the bodies, noticed how they threw away the precious packages of hair, tearing the winding-sheets and flinging ruthlessly aside the embalmed corpses. They begged the heartless conquerors, amid tears, to take pity on their beloved dead parents, and not to scatter and mix their bones, for fear that they could never arise to life again.[83]

[80] Acosta, *ibid.*, L. 6, C. 12; Garcilasso de la Vega, *Comentarios Reales*, P. I, L. 6, C. 4, ap. Prescott, *Peru*, Vol. I, p. 32.

[81] Prescott, Vol. I, p. 33, ref. to Ondegardo, *Relacio Primera*, Ms., and Garcilasso de la Vega, *Comentarios Reales*, P. I, L. 5, C. 29.

[82] *Comentarios Reales*, L. II, C. 7, p. 42.

[83] Lescarbot, *Histoire de la Nouvelle France*, L. VII, Ch. 4, p. 716; Hornius, *De Originibus Americanis*, L. IV, C. XV, p. 278; Aa. passim.

The Mayas of Yucatan, says Peter Martyr, believed in the resurrection of the body,[84] and in parts of Mexico, as in Peru, the bones of the dead were so deposited that the soul might easily find and resume them on the day of resurrection. The opinion underlying the various Mexican customs of preserving the remains of the dead, says Brinton,[85] was that a part of the soul, or one of the souls, remained with the bones; and that these were the seeds which, planted in the earth, or preserved unbroken in safe places, would in time put on once again a garb of flesh, and germinate into living human beings. In fact, there is an Aztec tradition according to which the first parents of the living human race had their origin in the buried bone of a giant, sprinkled with the blood of inferior gods.[86] Once a month, on the appearance of the new moon, the natives of Upper California assembled and danced as on a festive occasion, singing and shouting at the same time: "As the moon dieth and cometh to life again, so we also, having to die, will live again."[87] Lescarbot assures us that the belief in the resurrection and a future life was not confined to the more intelligent and civilized tribes of Indians, but that traces of it may be found among the most savage.

The Mexicans had some idea of the end of the world in the Christian sense. They thought that it would happen at the close of one of their cycles of fifty-two years, namely, on the day of "Four Earthquakes."[88] The Tarascos of Michoacan, according to Herrera,[89] admitted a future judgment, with an irrevocable sentence of reward in heaven or punishment in hell,[90] and Hornius[91] states that a similar belief existed in Yucatan.

[84] Kastner, *Analyse des Traditions religieuses des Peuples Indigènes de l'Amérique*, p. 100.

[85] *Myths*, p. 257.

[86] Bancroft, Vol. III, pp. 59, 514; Cf. Kingsborough, *Mexican Antiquities*, T. VI, p. 163, quoted by Short, *The North Americans of Antiquity*, p. 463.

[87] *Histoire de la Nouvelle France*, L. VII, Ch. IV, p. 716.

[88] Kastner, p. 101; Bancroft, Vol. III, p. 272.

[89] *Historia General de los Hechos de los Castelanos en las Islas i tierra firme del Mar Oceano*, Dec. III, L. III, C. X.

[90] Bancroft, Vol. III, p. 541.

[91] *De Originibus Americanis*, L. I, C. 4, p. 35.

Such are some of the doctrines found among the aboriginal tribes of America, which we must trace to a knowledge, however remote, of Biblical revelation. There are other traces of Christianity preserved in the traditions of our Indians, of which I may have opportunity to speak at another time in the pages of the ECCLESIASTICAL REVIEW.

Centreville, Oregon. P. DE ROO.

THE SISTERS OF LORETTO.

(FIRST PART.)

Sixth Article of American Foundations of Religious Communities.

THE first convent in the West was built near Hardin's Creek, Marion County, Kentucky, in the summer of 1812, for the then newly-established society of "Friends of Mary at the Foot of the Cross," who now are commonly called the Sisters of Loretto.

The Founder.—One of the two pioneer apostles of Kentucky, the Rev. Charles Nerinckx, was the founder of this thoroughly American institute. He was a Belgian priest, who had exercised the holy ministry in his native Flanders with much edification for nineteen years. Having refused to take the oath imposed on the clergy by the French Revolution, he sought in exile an opportunity to follow his vocation and offered his services to the American mission. Bishop Carroll gladly received him. Father Nerinckx reached Baltimore on November 14, 1804, and spent four months at Georgetown College, the guest of the Jesuit Fathers, for the purpose of acquiring some knowledge of English. After this he was sent to Kentucky.

In that entire State there was at the time only one priest —the Rev. Stephen T. Badin. The nearest clergyman to him then was the Rev. Donatien Olivier, who resided at Prairie du Rocher, in Illinois, about 400 miles away. Besides these two, there was only one other priest—the Rev. Gabriel Richard—in the whole Northwest.

Father Nerinckx was welcomed with open arms by his reverend colleague, who invited him to share his poor log-cabin. Seven years they lived together. While one remained at home, attending the near-by stations, the other went out on missionary expeditions through the different States. The two priests fairly lived in the saddle. Often they slept out in the woods. They went from settlement to settlement, through trackless forests, along wide prairies, across unbridged rivers, suffering almost incredible hardships, from hunger, cold, heat, rain, snow, and the difficulties of the way in the then rude state of the country. They had twenty regular congregations; besides these, numerous missions which were being visited periodically, and many out-of-the-way settlers, groups, and single families of the faithful, who had left word at the missions that they wished to see a priest.

Father Nerinckx, who had a very robust physique, tasked his strength to the utmost for a score of years in this exhausting work of the frontier apostolate. Archbishop Spalding, on the authority of Father Badin, said of him: "Father Nerinckx' courage was unequalled. He feared no difficulties and was appalled by no dangers. Through rain and storms; through snows and ice; over roads rendered almost impassable by the mud; over streams swollen by the rains or frozen by the cold; by day and by night, in winter and summer, he might be seen traversing all parts of Kentucky in the discharge of his laborious duties. Far from shunning, he seemed even to seek, hardships and dangers. He crossed wilderness districts, swam rivers, slept in the woods among the wild beasts, and while undergoing all this, he was in the habit of fasting and of voluntarily mortifying himself in many other ways. His courage and vigor seemed to increase with the labors and privations he had to endure."

So highly did Bishop Carroll esteem Father Nerinckx that he sent his name to Rome in 1808 as one suitable to be made bishop, and had him appointed administrator of New Orleans. Only because of his own persistent refusal of the episcopal dignity was the devoted missionary not consecrated.

He built ten churches and six convents, made two trips

to Europe, and collected about $20,000 in alms, books, and church goods; brought into Kentucky the first stoves and the first organ ever seen there; spent almost every dollar given to him and intended by the people for his support, as well as many contributions sent to him by friends in Belgium, on charity and the material needs of the churches in his missions. Austere and abstemious and carrying many virtues to a heroic degree, he won in the end the crown of a martyr of charity; for at the last he over-exerted himself in ministering to a small settlement of families in Missouri that had not seen a priest for more than two years, and, stricken with fever, he died on August 12, 1824, in the sixty-third year of his age. His remains were translated to Loretto in December of 1833. Bishop Flaget wrote in his private journal, in 1815: "If the good Mr. Nerinckx had done nothing else but to establish the Sisterhood of Loretto in this country, nothing more would have been necessary to assure him of salvation at the moment of death. But when we add to this the immense labors of his apostolate, it is then we are led to bless Thee, O Lord, for raising up such men in these unhappy times to serve as models to their contemporaries."

Shortly after, the same prelate wrote to Bishop England: "During the last forty years of his life, Mr. Nerinckx had labored for the glory of God and the good of his neighbor, with a constancy, an activity, and a zeal seldom equalled, never perhaps surpassed. His whole life had been one continued voluntary martyrdom and holocaust. He contemned this world and panted only for Heaven; but he ardently wished to go to Paradise with a numerous escort of souls, whom he had been instrumental in rescuing from perdition and leading to salvation."

Father Odin, afterwards Archbishop of New Orleans, expressed this opinion: "The good God has taken away from us a very saintly priest, a great missionary, Mr. Nerinckx, who came out here from Flanders. . . . The labors which he has performed for the extension of the faith are incredible. . . . His holy life was crowned with a no less precious death."

Father Nerinckx was prolific in projects for good. He planned to bring over a body of Flemish priests for the poor missions of Kentucky; a Loretto Brotherhood, to do for the boys what the Friends of Mary did for the girls; a society of Loretto priests for the direction of the Sisterhood and the Brotherhood; a Sisterhood of negresses to work for the welfare of slave girls, for which a beginning was made with three colored novices; and, lastly, a Sisterhood of Indians.

The Foundation.—The spiritually destitute condition of the Catholics in Kentucky, in 1805—scattered, with few church edifices, only two priests, no schools, no charitable institutions, no reading matter with the exception of a few books, suffering here and there from the bigotry of their non-Catholic neighbors—afflicted the heart of Father Nerinckx. He thought of the future of the children who were growing up in ignorance, without instruction in their religion, and exposed to social influences which were most likely to lead them away from the faith. Wherever he went on his missionary tours, his first care was for the little ones, catechising them, drilling them in devotions, investing them with the scapular, enrolling them in the Confraternity of the Rosary, preparing them for the Sacraments, and encouraging them with words of praise, or gifts of holy pictures, and beads and books, to cultivate a warm love of the Church of Christ.

But however much the indefatigable missionary devoted himself to the children, his best efforts fell far short of his ardent desires, and he was sorely troubled in spirit at the prospect around and ahead. As early as 1805, after much consideration, prayer and consultation, he resolved to found a religious community. In September of that year he wrote home to his parents in Belgium: "Twenty young ladies are ready to follow me next spring to my new residence, thirteen miles from here.[1] My intention is to give them a house near the church, if the Bishop consents to it. They will be able to support themselves by spinning, weaving, and sewing. The *Lovers of Mary*, as I intend to call them, would not be bound by solemn vows, and some of them would be intrusted with the instruction of poor children and slaves."

[1] From St. Stephen's to Holy Mary's, on the Rolling Fork.

But the people were too poor and too apathetic to support the project, and for lack of encouragement from them it had to be abandoned.

Still harassed with anxiety for the children, and persuaded that it was his own want of influence with their parents—he being a foreigner, hardly a year in the State—that was the great obstacle to their coöperation, Father Nerinckx implored Father Badin to adopt the enterprise and to make another attempt to carry it out. The latter consented and agreed to provide the building if his assistant would direct the community. An appeal was made to the faithful and some of them responded to his entreaties for assistance. Mr. James Dent offered a farm of 400 acres, and his brother gave another of 100 acres. Other persons promised to contribute produce, labor, logs, and a little money. Joyfully Father Nerinckx wrote home in 1807: "In my last letter I mentioned the impossibility of establishing a religious community of women and a school—institutions which would be very useful here. The project has now been taken up by the Vicar-General,[2] who urges me ever so much to undertake it. . . . The project will have three special objects in view, and will eventually be a three-fold institution, under the name of *Friends of Mary*. By order of the Very Rev. Vicar-General, I have commenced to frame some rules of life, etc. . . . The result will be some kind of regulations and obligations like those of the Beguines,[3] giving the members of the society an opportunity to leave the world and the liberty to return to it. The second object will be to provide from the community teachers for Catholic schools; the third, to help the poor and take care of the sick, irrespective of religious belief. If this plan is carried out, never will anything have been built upon weaker foundations and evince in a greater degree the wonderful Providence of God."

The foundations for the convent were laid in February, 1808. The building was erected on the acres of Dent farm, about half a mile from St. Stephen's, on the road to Holy

[2] Father Badin.

[3] A religious community in Belgium.

Cross Church. It was seventy feet long. When the half-dozen postulants who were to be the first occupants were about to move into it, a fire broke out in some unknown way, reducing it to ashes. Its two brick chimneys stood for years amid the blackened ruins about them, monuments of the zeal of the Catholic Church for education, even in the midst of the struggle for existence in a frontier wilderness.

The destruction of the convent was a grievous affliction for the two priests, who had contributed to its erection every dollar that they possessed, and who had founded on it great hopes for the good of the Catholics in Kentucky.

Four years passed by. Then Providence itself arranged the foundation of the new institute. In the spring of 1812, Miss Mary Rhodes came with her cousin, Mr. James Dent, from Maryland, and after staying for a few weeks at his house, where her sister Nancy was residing, she went to live with her brother Bennet, at Hardin's Creek, in Washington County, near St. Charles' Church. Educated herself in a convent, and fearing to see her nieces growing up without any schooling, Mary undertook to teach them. So well did she succeed that some of the neighbors entreated her to start a school, in order that their daughters too might have the benefit of her instruction. Before acceding to their request, she asked the advice of Father Nerinckx, who cordially encouraged her to devote herself to the good work. Accordingly, the school was started in a rickety old log-cabin, which had long been abandoned as a dwelling. It was situated on a little piece of rising ground, about half a mile from Mr. Rhodes' residence, on the opposite side of the creek. It had no floor but the ground, and no roof but some rough boards through which the water leaked in times of rain. A couple of rude benches were made, to serve for seats and desks. This humble cabin became practically the first foundation of the Loretto Sisterhood.

Poor as the school was, it began to flourish. The number of pupils increased rapidly. Miss Rhodes felt her task becoming arduous, and with Father Nerinckx' approval she took Miss Christina Stuart, a young lady of the neighborhood, as assistant teacher. Together they boarded at the

house of Mr. Rhodes. After a while they resolved, in order to have more time for self-improvement, to move into a log-cabin near their schoolhouse. They were hardly settled in their new home, when Miss Nancy Havern begged to be permitted to share their labors and their happiness.

At times the three young women discussed their future, and they reached the conclusion that they would like to give themselves to the work of education to the end. They caught glimpses of Father Nerinckx' dream of a religious community, when he visited them, and at last they frankly asked him if they might not aspire to be nuns. He blessed their pious ambition; but he warned them that they would meet with many contradictions, and privations, and temptations, especially as they had no experience of the customs of convents or the drill of a religious life. They besought him, however, to guide them in the way of the evangelical counsels, and, at least, to set them some directions for their immediate needs. So he jotted down on a slip of paper some regulations for the hours of their day, and this was, as it were, the first rule of Loretto.

When Bishop Flaget, who had in 1810 relieved Archbishop Carroll of the care of the newly-erected Diocese of Bardstown, was informed of the desire of the three young ladies to form a Sisterhood, he gave his approbation and appointed Father Nerinckx as their spiritual Father.

Miss Mary Rhodes, having been trained by nuns in a convent in Maryland, and having been the one to start the school, was chosen by her two companions as temporary superior. Father Nerinckx promised them that as soon as they should number five or six he would direct them to proceed to a regular election. They had not long to wait. The next applicants were Miss Eleonora, commonly called Nellie, Morgan, who had a school of her own near Holy Mary's Church, and Miss Nancy Rhodes, the sister of Mary. So when Father Nerinckx again visited St. Charles' Church he was requested to form the Sisterhood, and in the meantime to give the five postulants a superior. He consented to draw up for them a constitution, with suitable regulations, and he directed

them to return to their cabin and select as their superior the one that they judged best qualified to rule over them. They went back jubilant at the promise of a rule, and chose for their mother Miss Nancy Rhodes. Next they sought out Father Nerinckx to tell him of their election. "Why," objected he, "you have chosen the youngest among you." "True, Father," one of the others replied, "but she is the first of us all in virtue."

So Miss Nancy Rhodes, first elected Mother of Loretto, sold her slave for $450 and bought for $75 the plot of ground upon which the two huts stood. Then, with their own hands, the Sisters began to enlarge and to improve their premises. They repaired the roof, put boards across the joists to form an attic, which became their dormitory, and added a summer kitchen, which was also their refectory. An unplaned board, nailed to a stump, served as a table, and the rest of the furniture was equally primitive. But in peace of heart they were immensely rich.

Scarcely had these changes been made when Miss Sallie Havern, sister of Nancy, came to the little community. Then, too, boarders began to be received, and soon they were so pressed for room that the beds, which were only straw mattresses, were piled on one another in a corner of the room during the day, and at night were distributed out over the floor.

Father Nerinckx visited the school frequently and gave instructions to the future Sisters. One day he remarked to them that it might be advisable to invite some nuns from Europe to train them in the conventual life. But stoutly protesting against the suggestion, they preferred, they said, to be led by him rather than by strangers from a far country who would not understand them nor appreciate their surroundings. The Bishop agreed with them and urged Father Nerinckx to frame the institute without regard to any foreign foundation, breathing into it his own spirit and way.

Then Father Nerinckx laid before the six postulants the holy purpose that had been with him for years, of a society of "Friends of Mary at the Foot of the Cross," leading a

penitent life in union with the sufferings of Jesus and the sorrows of His Mother, and devoted to works of mercy, especially to the education of girls. They embraced the plan and consented to shape their lives by it. Next he read to them the regulations that he had drawn up for their labors and their devotions, their mortifications, their hours of silence, their dress, their care of their pupils, their zeal for the souls in Purgatory, etc., and these, too, they took for their own from that hour forth.

The growth of the Sisterhood soon made it necessary for Father Nerinckx to move from St. Stephen's, where he had resided with Father Badin for seven years, to St. Charles' Church, which was about half a mile from the school. He lived there in the vestry for several months, until he had built for himself a cabin on the grounds of the community.

On April 25, 1812, three postulants received the white veil—Mary Rhodes, Christina Stuart, and Nancy Havern. The ceremony took place in St. Charles' Church, in the presence of a large congregation. It was the first of the kind in the West. Nancy Rhodes and Sallie Havern obtained the veil on June 29, and Nellie Morgan on August 12 of the same year. On the former occasion Father Nerinckx, as spiritual director, representing the Bishop, paid an official visit to the convent, called for a regular election of a superior, and, himself presiding, witnessed the unanimous choice of Sister Ann Rhodes. He then gave them these directions, which are the essence of the spirit of Loretto and the germ of its permanent rule:

"*Whereas*, the ever-blessed Virgin Mary is the universal and heavenly *Mother* of this society, the members thereof are called *Sisters*. The superior of the whole society goes by the name of *Dear Mother* (or Mother Superior); the superior of each house shall be styled *Mother N*——.

"The dress must be black, and full every way, having nothing of a novel or fashionable appearance. The headdress will be a black veil, sufficiently large to hide the shape; a simple bonnet is allowed when abroad or in the rain. The Sisters wear a leather girdle, which, with the

scapular, must be blessed on the day of taking the habit. A cloak or choir-cape is allowable for winter use when in the chapel, and elsewhere if necessary, but with the leave of the superior.

"Straw beds to sleep on, with becoming covers.

"*Meals.*—The refection will be according to the means of the house, within the bounds of poverty, and free from all that flatters sensuality or mere appetite, the Sisters being mindful that a pampered body is one of the greatest enemies of spiritual life.

"*Fasts.*—No fasting days besides the general ones of the whole Church, except the Friday of the Seven Sorrows, in Passion Week, and Good Friday, when the Sisters will fast on bread and water.

"*Vigils.*—Every Thursday night will be a vigil, during which every one has to adore the Sacred Heart of Jesus in the Blessed Sacrament for one hour. It begins after night-prayers with the song 'Jesus, the Only Thought,' and ends with the prayers of the next morning.

"*Silence.*—Silence is kept all day and every day of the week, except during the hour of recreation, from after dinner until half-past one. No recreation in Lent, and more complete silence in Holy Week and in the octave before the Assumption; also, on every fasting day of obligation during the year and on days of abstinence. On these days catechism instead of recreation, so as to leave none not fully informed of religious and holy science.

"Although the Sisters are to love silence and retirement, still their countenance and deportment ought to be modestly cheerful and becomingly affable when circumstances require, so that their retirement and silence, speech, countenance, and behavior may be equally edifying, without any mixture of worldly levity. They will be taught the rules of religious politeness, and they are to be strict in keeping them among themselves as well as before strangers. When they meet they should salute each other by a slight inclination of the head, considering in the person of one another the quality of a *Friend of Mary*, and greeting at the same time their Angel Guardian, and in the person of their superior, Jesus and Mary."

The time had now come for greatly increased accommodations. Father Nerinckx called upon the people for contributions. A few hundred dollars were offered, mostly in produce, and the men consented to hold a bee to cut the logs. On that same day, June 29, 1812, the first trees were felled. Father Nerinckx planned the buildings and staked out the places where they were to be put up. There were two rows of them, placed a little apart from one another. Each row formed a double cabin, sixteen feet square in the clear, with a passageway of eight feet between the two rooms. The school, the convent, the refectory and kitchen were on one side, and Father Nerinckx' residence and a combined work-house, guest-house, and infirmary were in the other row.

Father Nerinckx toiled side by side with the men, lifting timbers, preparing mortar, filling the chinks between the logs with handfuls of clay, etc. The imprint of his fingers on the sun-baked dirt might be seen many years afterwards. He built his own cabin almost entirely by himself, the extra work on "my palace," as he called it, costing him only six dollars and a half.

In October, 1812, he issued a printed circular, in which he said, in his quaint English: "The fact is, a long-desired institute for the education of the female youth is begun by the lately established *Little Society of the Friends of Mary under the Cross of Jesus*, in the congregation of St. Charles (Hardin's Creek) at their place called Loretto. The school is forming fast of every denomination. The scholars are instructed by two Sisters of the society and rules are strictly observed. We will not trouble our readers with praises of the establishment; the testimonies of the scholars, the approbation of parents and thinking judges of other denominations as well as of Catholics, besides the eagerness and the number of those who wait for the moment of their reception, are unexceptionable commendations. Reading, writing, needlework, etc., sound morality and Christian politeness, make up the sum of instruction received from the society. Aiming and sincerely wishing to be useful to all, without any self-seeking, the terms are uncommonly low, to wit: $5 a year for schooling, of which $1 in cash; internes,

or boarders, are moreover to find themselves—that is, to provide for bedding, washing, victuals, etc. None to be admitted for less than three months. No distinction is made of religious denominations, if willing to submit to the rules of the school. Needy orphans, as much as possible, will be admitted gratis. One may even become a member of the society gratis, if sufficiently qualified for it. The same society will become, besides, an asylum or shelter for old age, decrepit or useless slaves, and whatever kind of sick or distressed fellow-creatures may call for their assistance, as far as their poor condition will permit."

There were then between thirty and forty children attending the school.

Dear Mother Ann, who was nearly spent with consumption when she joined the society, died on December 11, 1812. She was interred—the first flower of Loretto—in the newly-enclosed graveyard of the Sisters near the convent. According to the rule, as it was then, she was buried, robed in her religious dress, without a coffin, the clods resting on her, earth to earth and dust to dust, in a spirit of humility and mortification to the very end.

This mode of burial was kept up for a quarter of a century; but in 1837, the Rev. Father Bouillier witnessed the funeral of a Sister in Perry County, Missouri, and was so distressed at the thought of the virginal remains pressed down by a heap of earth that he burst into tears and vowed that, if he could, he would have the custom changed. Accordingly he wrote to the Pope, whom he had personally known when in Italy, and two years later a Brief arrived at Loretto ordering the use of coffins.

Sister Mary Rhodes was chosen Dear Mother in the place of her departed Sister and filled the position for ten years.

The Sisters had at first a hard struggle for a living. The day scholars paid only $5 a year for tuition, and the boarders, after a regular charge began to be asked, gave only $32 (a sum which before 1818 was raised to $50), most of it being paid in produce. Even this small income was reduced by the expense of supporting a number of orphans who were taken in as children of the Lord. So pressing was the penury of

the community that in order to obtain the necessaries of life, the Sisters had to do spinning and weaving for some of the neighbors who could afford to pay them for the work. During the first year, breakfast consisted of bread and vegetable soup or rye coffee served in tin cups; supper of bread and milk or sage tea, without meat or butter; dinner was made up of one kind of meat (when any could be had), with bread and vegetables, and for dessert there was pious reading, except when a payment or a present had been made in fruit. Bundles of straw on the floor, without sheets or pillows, were their beds; and, too indigent to buy habits, they dyed their old clothes and used a bonnet or a blackened kerchief for a head-dress. They had no cloaks in their first winter, and had to fell and to split up their own fire-wood. Stockings and shoes were worn only from November 1st to March 25th, and this custom of going barefoot, begun at the entreaty of the Sisters in imitation of the holy anchorites of old, was kept up for some ten years, when it was finally abolished by the founder.

On August 15, 1813—a memorable date for Loretto—the five Sisters appeared in church for the first time in their religious dress, and, in the presence of a concourse of their relatives, pupils, and other friends, pronounced their vows. On that same day Monica Spalding, second cousin of Richard Spalding, father of Martin John Spalding (whom Father Nerinckx had baptized three years before, and who was to become the seventh Archbishop of Baltimore), applied for admission to the convent and was lovingly received.

The next members of the society were Susan Hayden, Mrs. Ryan, Ann Hart, and three fifteen-year-old boarders—Ann Clarke, Esther Grundy, and Ann Wathen. The admission of these three young girls in 1815 nearly caused a tumult, especially among the ignorant and bigoted of the non-Catholics of the vicinity, and threats were made of violence towards Father Nerinckx for, so the saying was, walling up children in a nunnery to pine their young lives away. These hasty critics did not consider that the choice of a convent life was the spontaneous act of the young girls; that they would be

put to a long trial of it before being allowed to make their vows; and that the keys of the doors were always in the locks on the inside for any one to turn who desired to go out. The Bishop thought it well to go to St. Charles' Church and to preach a sermon on religious vocations. His discourse not only allayed all fears, but also made many a mother present regret that the Divine Majesty had not called her daughter to so holy a career. One of the young postulants became Mother Superior of the second branch house of Loretto, and the two others lived to be chosen Dear Mother of the whole society—Sister Isabella (Ann Clarke), indeed, surviving until 1875, sixty years after her entrance into the Sisterhood. She lived to bury all those who had needlessly distressed themselves at her resolution to immure herself in a convent.

(End of First Part.)

ST. MARY'S THEOLOGICAL SEMINARY, CLEVELAND, OHIO.

THE Diocesan Seminary of Cleveland, near Clinton Park, is the oldest institution of its kind in Ohio. Dating back to the pioneer days of the diocese, it attests the zeal of the early laborers who sustained the cause of education throughout the Middle Western States. Scarcely had the brave and saintly "Missionary of the Maumee," Father Amadeus Rappe, been consecrated Bishop of Cleveland, when he set out to found a house where he might train workers for the vast portion of the Lord's vineyard which had been entrusted to his care. Many, indeed, were the difficulties that stood in the way of his project.

When the bishop arrived in Cleveland, towards the end of 1847, the new diocese had not even a home for him, and he was obliged to seek modest accommodations in rented quarters of the city, which was then still primitive and poor. The small group of Catholics had provided a place of worship in the little frame church on "the Flats." It was the only church building then in Cuyahoga County. Poor emigrants for the most part, they had come to settle in this new land,

ready to cultivate, as best they might, the open tracts of country in a district largely infected with malaria. There were in all some twenty priests, secular and regular, who devoted themselves in a missionary way to the needs of the scattered Catholics throughout the vast northern portion of the State of Ohio comprised within the diocese of Cleveland.

Such conditions did not offer an all too cheering prospect for the erection of a seminary. But what priest does not realize that difficulties are the groundwork of all successful spiritual undertakings! Hence our good bishop was nothing daunted. A seminary he would have, let its beginning be ever so humble.

In 1848 he purchased a plot of ground at the southwest corner of the intersection of St. Clair and Bond Streets. On the lot stood several frame buildings and a brick house. The former, which had been used as stables, were later on converted into classrooms. The brick house was fitted up to accommodate the bishop and his first students. At the end of two years we find there a little band of eighteen seminarists with the Rev. Louis de Goesbriand, the present Bishop of Burlington, for their director. Such was the beginning of St. Mary's Seminary, half a century ago, when the modern populous city of Cleveland, with its nearly four hundred thousand inhabitants, was but a village, and the diocese hardly more than a title.

The first ordination of students from the new seminary took place in the old St. Mary's Church on "the Flats," November 19, 1848. During the next four years this, Cleveland's first modest cathedral, was the scene which witnessed the ordinations of our young levites. After that the ceremony took place in St. John's Cathedral, which had in the meantime been completed by Bishop Rappe. On the feast of Christmas, after the opening of the seminary, the first annual collection for its support was taken up in seventeen churches of the diocese, yielding the grand total of $353, a handsome sum, indeed, considering the circumstances of our people at that time.

In September of 1849 the direction of the institution was

committed to the Very Rev. Alexis Caron, V.G., who had lately come from France. Father Caron, born at Bilquem, near St. Omer, on December 8, 1802, was well fitted for his new duty by reason of his piety and learning. His had, in truth, been a remarkable career. On completing his studies he had joined the society of "Missionaires de France," better known in this country as the "Fathers of Mercy." During the Revolution of 1830 the house of the Society in which P. Caron lived was completely ransacked; the inmates were compelled to take flight in order to save their lives. Father Caron, amid innumerable dangers and difficulties, succeeded, disguised as a peasant, in escaping the vigilance of the revolutionists. When quiet was partly restored he devoted himself to the pastoral care of souls. In the meantime, however, he felt a strong attraction toward the work of the foreign missions, especially America; and in the autumn of 1848 he offered his services to Bishop Rappe. Almost immediately after his arrival he was appointed to succeed the Rev. Louis de Goesbriand in the charge of the young seminary. Father de Goesbriand's failing health made his retirement from active service, at least for a short time, necessary.

Spring Cottage.

The year 1850 is memorable in the history of St. Mary's Seminary. Anxious to secure suitable accommodations for the students, and conscious of the healthful influence of cheerful surroundings on mind and body, the bishop had entered negotiations for the purchase of a fine piece of property on Lake Street, beautifully located on the outskirts of the city, and popularly known at the time as "Spring Cottage." It was a plot of ground, measuring two hundred and fifty-five feet square, covered with shrubbery and fruit trees. At the lower end of the grounds stood "Spring Cottage," a frame structure, three stories high, which had served as a hotel, taking its name from a rich chalybeate spring close by. Unfortunately, this excellent water supply was eventually cut off owing to the rapid growth of the city. The purchase was effected in September, 1850, and the work of remodelling the property was begun

at once. Before November the new seminary, with a modest chapel, class-rooms, and the other requisite apartments for professors and students, was ready for occupancy. Henceforth seminary life, with its incentives to regularity and study, was possible.

In the autumn of 1851, the Rev. John B. Maréchal, a devoted and learned priest, was called to the seminary by Bishop Rappe, to assist Father Caron in the education of the young candidates for the priesthood. He continued in this work until June of 1855, when he returned to France in order to assist the celebrated Abbé Migne in the work of editing the invaluable library of the Greek and Latin Fathers, which has become a standing monument to the zeal and learning of the Catholic clergy of France.

In the autumn of 1853, a brick addition of two stories was made to the west wing of the original building. The old structure is still standing, and, after a lapse of thirty-eight years, serves to accommodate a number of students apart from the main building. Spring Cottage Seminary, with its odd assortment of wooden and brick structures, bore in its outward appearance the traces of its humble beginnings, as of its gradual growth; and it was probably this feature, awakening old reminiscences of toil and economy, which has endeared the place to many a priest and prelate. The bishops who at that time governed the dioceses in the Lake Region have always held St. Mary's in high esteem. They were often seen in its halls and chapel, paying regular visits; and some of the neighboring sees, such as Detroit and Erie, were wont to send their students to Cleveland's Alma Mater to prepare for the sacred ministry.

Petit Séminaire.

In 1856 it was found necessary to enlarge the quarters for the students. Heretofore St. Mary's Seminary had filled the double purpose of a theological seminary and a classical college, where the rudiments of Latin grammar and other branches of studies preparatory to the philosophical course were taught. It was now deemed wise to separate the students of the preparatory department from those of the philosophical and theo-

logical schools. Accordingly, a new and somewhat odd-looking building was put up on the southwest corner of the seminary grounds, near Hamilton Street. It was, in fact, part of a mansion which had stood on Euclid Avenue, and had been transferred and fitted up to serve the purpose of a preparatory school. The house was opened in September, 1856, under the name of "St. Mary's College," and assigned to the charge of the Rev. J. F. Salaun, who was assisted by the Rev. Anthony T. Martin as professor in the classical course. There were at first about ten students. In 1860 the college had double that number, which continued steadily to grow.

To liquidate the debt incurred in the purchase and building of the preparatory seminary, and for other needed improvements, Bishop Rappe addressed the following pastoral letter to his diocesans in October, 1856:

"*Dearly Beloved Brethren, Clergy and Laity:*

"You are aware that it is a few years since we established our theological seminary. In its origin it was but a mustard-seed, but, thanks be to God, it has become a delightful tree, wherein young candidates for the ministry find a shelter and a nursery in which ecclesiastical science and piety are cultivated under the direction of a wise, learned, and devoted superior and professors. Those who have had the happiness of receiving their education in St. Mary's Seminary can amply testify how largely this prosperous institution has contributed to the spiritual wants of our diocese, in preparing a pious and zealous clergy to labor in the vineyard of the Lord.

"Nine years ago, at the creation of the new see, there were only fourteen secular priests and twenty-five churches in our diocese; now we can number fifty priests and eighty churches, besides chapels for our religious institutions. But as the number of our clergy is not sufficient to minister to the spiritual wants of our beloved children, moved with compassion and encouraged by your yearly and generous contributions for the seminary, we have this year enlarged it, and instead of twenty students, which we had last year, thirty are now pursuing their course of instructions. We are satisfied, beloved children, that your Christian charity will grow with your means and our wants; we have already proofs of it. It is our duty to return you our sincere thanks for your liberal subscriptions of last year, and beseech you to assist us in defraying the expenses incurred this year by the enlargement of the

seminary, and to provide decently for the support and education of our young candidates, destined to assist your beloved pastors in the holy ministry, and to replace us, who may in a short time be called by the Sovereign Judge to render an account of our ministration. We hope to have the happiness of seeing our seminary free from debt and providing for the comfort of its inmates.

"Beloved clergy, we know too well your devotion to our seminary to have any doubt regarding the success of our request. Be then kind enough to forward, as soon as possible, the contributions of your respective congregations, with the names of the subscribers and the amount which each person contributed.

"† AMADEUS,
"Bp. of Cleveland.

"Cleveland, on the feast of SS. Simon and Jude,
October 28, 1856."

This appeal was responded to with a generous heart, considering the needs and poverty of our people in those days. The amount collected reached nearly $2,000.

Father Caron had been ailing, and finally asked to be relieved of the care of the seminary. This was in the summer of 1856. Father J. F. Salaun became his successor in the office, which he retained for eight years.

In a short time the number of the students in the preparatory seminary had risen to thirty-five. The bishop was careful to admit only such as showed distinct signs of a vocation to the priesthood and a disposition to study for the diocese. The students paid, as far as they were able, for their board and tuition; and the income from this source helped, in a measure, to support both college and seminary. The teaching staff of the college was drawn from the faculty of the theological seminary, and some of the more advanced students in philosophy and theology were occasionally pressed into service to assist the regular professors. When the college at Louisville, in Stark County, Ohio, was built, under the direction of the Rev. Louis Hoffer, it was agreed between the latter and Bishop Rappe that the preparatory department of St. Mary's Seminary should be transferred to and made part of the college at Louisville. This arrangement would prove

a mutual help to both institutions, and hence was at once carried into effect. St. Mary's College, on Hamilton Street, ceased therefore to exist, after ten years of successful service. This was towards the end of 1866.

St. Mary's Seminary Rebuilt.

The number of priests and churches in the Diocese of Cleveland had nearly doubled during the first twelve years of its existence. The old Spring Cottage Seminary seemed no longer to satisfy the requirements of the diocese, and the bishop, who felt that it devolved upon him to lay strong foundations for the work of clerical education under his jurisdiction, resolved to erect a substantial brick building. Plans were drawn out, ground was broken near the old structure, and the work was pushed so energetically that the new seminary was completed and ready for the admission of students by September of 1860. The main building, three stories high, covered thirty by seventy feet; the northern wing, two stories high, measured thirty-six by sixty feet. The kitchens, refectory, storerooms, and apartments for domestics were placed in the basement. On the first floor of the main building were the parlors and chapel, the latter occupying an area of twenty-five by fifty-three feet. The rooms for the professors, a sacristy, and a hall occupied the lower floor of the wing. On the second floor were the recitation-rooms for the students of philosophy and theology. On the third floor were sixteen private rooms for students. The cost of erection did not exceed $12,000, owing not only to the unusually low prices at the time of both labor and material, but also to the fact that the students, in true missionary spirit, lent considerable help to the work by manual labor. At the opening of the scholastic year of 1860, the more advanced students moved into the new building, while the juniors remained in the old quarters until these were finally taken down in 1866.

For twenty-two years the seminarists occupied this building, when, in 1882, Bishop Gilmour added a spacious extension, forty by fifty-four feet, to the main structure. This gave more comfortable apartments for the majority of the students and

professors. Two years later the main part of St. Mary's Seminary was remodelled so as to form a large hall for lecture and library purposes, whilst the chapel was enlarged, taking in the first and second stories of the centre building, with an area of twenty-four by sixty-eight feet. The seminary chapel has since become a gem of rare beauty. The handsome oak trusses supporting the roofed ceiling tastefully decorated, the windows of stained glass shedding their subdued lights from above, the splendidly frescoed walls, the sanctuary with its richly carved oak altar and beautiful statues of the Sacred Heart, St. Joseph, and Mary Immaculate, patroness of the institution, in a niche high above the altar, whilst St. Augustine and St. Dominic guard, as it were, the access to the communion-rail,—all this makes the chapel a congenial place for meditation and prayer.

The total cost of the new wing and reconstruction of the chapel amounted to nearly $20,000.

Domestic Department.

At first the domestic department of St. Mary's Seminary had been almost exclusively in the hands of lay service. In 1857 Bishop Rappe placed the Ladies of the Sacred Heart of Mary in charge. Later on they were replaced by the Sisters of the Humility of Mary. These continue to superintend the domestic affairs of the house up to the present time.

Professors.

It would lengthen this paper beyond the limits at our disposal to give a detailed history of the teaching staff of St. Mary's Seminary from its beginning. As a rule, the faculty has been drafted from the ranks of the diocesan clergy. Only at rare intervals has it been found necessary or advisable to engage some members of the Jesuit and Franciscan orders as professors. Since 1866 there have been three rectors. The Rev. John Quinn served for two years, after which he resigned in favor of the Rev. James Stremler, D.D., formerly of Laval University, Quebec. Dr. Stremler held the office until August, 1870, when he was called to labor in the Diocese of Vincennes.

The present director of St. Mary's Seminary is the Very Rev. N. A. Moes, D.D., who has occupied the position for the past twenty-eight years. His solid piety and thorough theological acquirements, the natural simplicity of his manner, and his uniform kindness to those around him, the character of justice which marks his every action as superior, have contributed to render his administration most successful. He not only fulfils the duties of rector, but also teaches Moral Theology and its allied branches, Canon Law, Pastoral and Ascetical Theology. The other members of the faculty are: the Rev. J. A. Te Pas, Ph.D., professor of Dogmatic Theology, Ethics, and Ecclesiastical Chant; the Rev. George F. Murphy, D.D., professor of Mental Philosophy and Church History, and the Rev. P. Farrell, D.D., professor of Scripture and Homiletics.

Course of Studies. Order of Exercises.

The curriculum followed at St. Mary's covers a period of six years. The first two years are given to the study of scholastic philosophy. The following four years are devoted to the usual disciplines of theology, both as a science and in its practical application.

Candidates for entrance to the seminary are required to furnish sufficient testimony of a good moral character, and pass an examination before the seminary faculty in Latin, Greek, History, and the usual collegiate studies. At present St. Ignatius' College furnishes a yearly quota of excellently trained young men, who enter the seminary with the hope of consecrating their lives to the cause of God and His Church in this portion of Ohio. After admission students are given board and tuition free, but are expected to provide, as far as possible, their books and clothing.

There is but one session in the year, which commences in early September and closes with the usual vacation, beginning towards the end of June. The horarium is as follows:— At 5 A.M. the students rise; assemble in chapel for morning prayers and meditation in common at 5.30; Mass at 6.10; then study until 7.30. Breakfast. At 8.15 the students go to their rooms to prepare for class from 9 to 10. Class over,

study again; followed by second class, from 10.45 to 11.40, when all assemble in the chapel to read a portion of the New Testament and make the particular examen. The Angelus at midday is also the signal for dinner. This is followed by recreation until 1.30 P.M., when students pay a visit to the Blessed Sacrament. Study from 1.45 to 3; from 3 to 4, class; recess for half an hour, and study until 5.30; class from 5.30 to 6.30, after which Rosary in common, and spiritual reading, on which occasion a brief religious instruction is given by the superior of the seminary. Supper at 7, and recreation until 8.30; night prayers. At 9.15 P.M. the students retire to their rooms. Such is the routine of the seminary day, except Sunday, Tuesday, and Thursday afternoons, and "free-days," when somewhat more time is allowed for recreation and games.

Besides the means of personal sanctification already mentioned, seminarists are required by rule to receive the Sacraments of Penance and Communion at least once a week, to make the monthly retreat which is given by the superior on the last Sunday of each month; to perform the spiritual exercises of St. Ignatius during the annual retreat, which is usually conducted in October, by some Father of the Society of Jesus. For the health of the body, besides the weekly walks, suitable exercise is provided for the students by a well-appointed gymnasium and handball alley.

The standing of the seminarists in philosophical and theological studies is determined by written exercises, which comprise a review of the work done within stated times; also by competitive essays in different branches. There are regular oral examinations each half-year, at which the bishop or his vicar-general presides. At these public examinations each student is called in turn before the examining faculty and questioned both in Latin and English for the space of thirty minutes or more. The bishop himself, or any one whom he may select, proposes the subject and questions of this examination. Each of the examiners is required to give his judgment of the student's ability by a percentage of marks, according to the merit of the answers. The average of these marks is

taken to determine the intellectual proficiency of the student. At least eighty per cent. of the highest total attainable is expected, any mark below this being considered unsatisfactory.

Upwards of three hundred priests have been ordained for the Diocese of Cleveland from St. Mary's Seminary since its opening. With few exceptions, the present secular clergy of the diocese, which celebrated, on October 10, 1897, the fiftieth anniversary of its existence, are alumni of the St. Mary's. Of late years death has cut a wide swath into the ranks of our priests. At the same time the number of the faithful, and with it the necessity of founding new parishes, has steadily increased. The demand for well-equipped priests is therefore continually growing, and the fear that the wants of the faithful will be but barely supplied by some forty odd students now preparing in the seminary is no unreasonable exaggeration.

The institution is maintained by an annual assessment on all the congregations of the Diocese, known as the Diocesan Fund. It stands thus a worthy monument of the generosity of the Catholic people of Cleveland, who, besides their many other charities, yearly subscribe upwards of $12,000 for its continuance and becoming support.

Let us hope that St. Mary's Seminary, under the fostering aegis of the Virgin Immaculate, may continue for long years its sublime mission of educating a learned and holy priesthood, full of zeal and the spirit of their high calling, ever ready in the service of God and of souls.

Cleveland, Ohio. N. PFEIL.

MY NEW CURATE.

IX.—SEVERELY REPRIMANDED.

IT was quite impossible that these changes or innovations could take place without a certain amount of reclamation, to use the theological expression, amongst the brethren. We are a conservative race, and our conservatism has been eminently successful in that matter of supreme moment—the

preservation of the faith and the purity of our people. It is difficult, therefore, to see the necessity of change, to meet the exigencies of the times, and the higher demands of the nation and the race. Yet we have been forewarned a hundred times that we cannot put new wine into old bottles, and that a spirit is stirring amongst our people that must become unbridled and incontinent if not guided by new methods and new ideas. This is not intuitive wisdom on my part. It is gathered slowly and painfully amongst the thorns of experience.

But I cannot say I was too surprised when, one morning, an old and most valued friend called on me, and revealed his anxiety and perturbation of spirit by some very deep remarks about the weather. We agreed wonderfully on that most harmonious topic, and then I said:

"You have something on your mind?"

"To be candid with you, Father Dan," he replied, assuming a sudden warmth, "I have. But I don't like to be intrusive."

"Oh, never mind," I replied. "I am always open to fraternal correction."

"You know," he continued nervously, "we are old friends, and I have always had the greatest interest in you—"

"For goodness sake, Father James," I said, "spare me all that. That is all *subintellectum*, as the theologians say when they take a good deal for granted."

"Well, then," said he—for this interruption rather nettled him,—"to be very plain with you, your parish is going to the dogs. You are throwing up the sponge and letting this young man do what he likes. Now, I can tell you the people don't like it, the priests don't like it, and when he hears it, as he is sure to hear it, the bishop won't like it either."

"Well, Father James," I said slowly, "passing by the mixed metaphors about the dogs and the sponge, what are exactly the specific charges made against this young man?"

"Everything," he replied vaguely. "We don't want young English mashers coming around here to teach old priests their business. We kept the faith—"

"Spare me that," I said. "And don't say a word about the famine years. That episode, and the grandeur of the Irish priests, is written in Heaven. We want a Manzoni to tell it—that is, if we would not prefer to leave it unrecorded, except in the great book—which is God's memory."

He softened a little at this.

"Now," said I, "you are a wise man. What do you want me to do?"

"I want you to pitch into that young fellow," he said, "to cuff him and make him keep his place."

"Very good. But be particular. Tell me, what am I to say?"

"Say? Tell him you'll stand no innovations in your parish. *Nil innovetur, nisi quod prius traditum est.* Tell him that he must go along with all the other priests of the diocese and conform to the general regulations—*Quod semper, quod ubique, quod ab omnibus.* Tell him that young men must know their place; and then take up the *Selva*, or the Fathers, and prove it to him."

"God bless you!" said I, thankfully and humbly. "You have taken a load off my heart. Now, let me see would this do."

I took down from the dusty shelves a favorite little volume—a kind of Anthology of the early Fathers, and I opened it.

"We'll try the 'sortes Virgilianae,'" I said, and read slowly and with emphasis:

"At nunc, etiam sacerdotes Dei, omissis Evangeliis et Prophetis, vidimus comoedias legere, amatoria Bucolicorum versuum verba cantare, tenere Virgilium, et id quod in pueris necessitatis est, crimen in se facere voluptatis."

"That's not bad," said my hearer, critically, whilst I held the book open with horror and amazement. "That applies to him, I'm sure. But what's the matter, Father Dan? You are not ill?"

"No," said I, "I'm not; but I'm slightly disconcerted. That anathema strikes me between the two eyes. What else have I been doing for fifty years but thumbing Horace and Virgil?"

"Oh, never mind," he said, airily. "Who wrote that? That's extreme, you know."

"An altogether wise and holy man, called St. Jerome," I said.

"Ah, well, he was a crank. I don't mean that. That sounds disrespectful. But he was a reformer, you know."

"A kind of innovator, like this young man of mine?" I said.

"Ah, well, try some sensible saint. Try now St. Bernard. He was a wise, gentle adviser."

I turned to St. Bernard, and read:

> Lingua magniloqua — manus otiosa!
> Sermo multus — fructus nullus!
> Vultus gravis — actus levis!
> Ingens auctoritas — nutans stabilitas!

That hit my friend between the eyes. The auguries were inauspicious. He took up his hat.

"You are not going?" said I, reaching for the bell. "I am just sending for Father Letheby to let you see how I can cuff him—"

"I—I—must be going," he said; "I have a sick call—that is—an engagement—I—er—expect a visitor—will call again—Good-day."

"Stay and have a glass of wine!" I said.

"No, no, many thanks; the mare is young and rather restive. *Au revoir!*"

"*Au revoir!*" I replied, as I took up my hat and gold-headed cane and set out to interview and reprimand my curate. Clearly, something should be done, and done quickly. There was a good deal of talk abroad, and I was supposed to be sinking into a condition of senile incompetence. It is quite true that I could not challenge my curate's conduct in a single particular. He was in all things a perfect exemplar of a Christian priest, and everything he had done in the parish since his arrival contributed to the elevation of the people and the advancement of religion. But it wouldn't do. Everyone said so; and, of course, everyone in these cases is right. And yet

there was some secret misgiving in my mind that I should do violence to my own conscience were I to check or forbid Father Letheby's splendid work; and there came a voice from my own dead past to warn me: "See that you are not opposing the work of the right hand of the Most High."

These were my doubts and apprehensions as I moved slowly along the road that led in a circuitous manner around the village and skirted the path up to the schoolhouse. I woke from my unpleasant reverie to hear the gentle murmur of voices, moving rhythmically as in prayer; and in a short bend of the road I came face to face with the children leaving school. I had been accustomed to seeing these wild, bare-legged mountaineers, breaking loose from school in a state of subdued frenzy, leaping up and down the side ditches, screaming, yelling, panting, with their elf-locks blinding their eyes, and their bare feet flashing amid the green of grasses or the brown of the ditch-mould. They might condescend to drop me a curtsey, and then—anarchy, as before. To-day they moved slowly, with eyes bent modestly on the ground, three by three, and all chanting in a sweet, low tone—the Rosary. The centre girl was the coryphaeus with the "Our Fathers" and "Hail Marys"; the others the chorus. I stood still in amazement and challenged them:

"I am happy to see my little children so well employed. How long since you commenced to say the Rosary thus in common?"

In a twinkling the solemnity vanished and I was surrounded by a chattering group.

"Just a week, Fader; and Fader Letheby, Fader, he tould us of a place where they do be going to work in the morning, Fader, and dey all saying de Rosary togeder, Fader; and den, Fader, we do be saying to ourselves, why shouldn't we, Fader, say de Rosary coming to school, de same as dese Germans, Fader?"

"That's excellent," I said, running my eyes over the excited group; "and have you all got beads?"

"I have, Fader," said one of the coryphaei, "and de oders do be saying it on their fingers."

"I must get beads for every one of you," I said; "and to commence, here, Anstie, is my own."

I gave a little brown-eyed child my own mother-of-pearl beads, mounted in silver, and was glad I had it to give. The children moved away, murmuring the Rosary as before.

Now, here clearly was an innovation. Wasn't this intolerable? Who ever heard the like? Where would all this stop? Why, the parish is already going to the dogs! He has played right into my hands. Yes? Stop the Rosary? Prevent the little children from singing the praises of their Mother and Queen? I thought I saw the face of the Queen-Mother looking at me from the skies; and I heard a voice saying, prophetically: "Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem." Clearly, the fates are against me.

"Father Letheby was not at home, but would be back presently. Would I take a chair and wait for a few moments?"

I sat down in a comfortable arm-chair lined with the soft rug that first elicited my housekeeper's admiration. I looked around. Books were strewn here and there, but there was no slovenliness or untidiness; and, ha! there were the first signs of work on the white sheets of manuscript paper. I wonder what is he writing about. It is not quite honorable, but as I am on the warpath, perhaps I could get here a pretext for scalping him. Notes!

November 1. Dipped into several numbers of *Cornhill Magazine*. Specially pleased with an article on "Wordsworth's Ethics," in the August number, 1876.

November 2. Read over Sir J. Taylor's poems, principally "Philip van Artevelde," "Isaac Comnenus," "Edwin the Fair," the "Eve of the Conquest."

Comnenus.—Not much the doubt
Comnenus would stand well with times to come,
Were there the hand to write his threnody,
Yet is he in sad truth a faulty man.
. . . . . .
But be it said he had this honesty

That, undesirous of a false renown,
He ever wished to pass for what he was,
One that swerved much, and oft, but being still
Deliberately bent upon the right,
Had kept it in the main; one that much loved
Whate'er in man is worthy high respect,
And in his soul devoutly did aspire
To be it all: yet felt from time to time
The littleness that clings to what is human,
And suffered from the shame of having felt it.

"Humph! This is advanced," I thought. "I wonder does he feel like Comnenus? It is a noble portrait, and well worthy imitation."

Just then he came in. After the usual greetings he exclaimed, in a tone of high delight:

"Look here, Father, here's a delicious tit-bit. Confess you never read such a piece of sublime self-conceit before."

He took up a review that was lying open on the desk, and read this:

As for claims, these are my opinions. If Lord Liverpool takes simply the claims of the scholar, Copleston's are fully equal to mine. So, too, in general knowledge, the world would give it in favor of him. If Lord Liverpool looks to professional merits, mine are to Copleston's as *the Andes to a molehill.* There is no comparison between us; Copleston is no theologue; I am. If, again, Lord Liverpool looks to weight and influence in the University, I will give Copleston a month's start and beat him easily in any question that comes before us. As to popularity in the appointment, mine will be popular through the whole profession; Copleston's the contrary. . . . I thought, as I tell you, honestly, I should be able to make myself a bishop in due time. . . . I will conclude by telling you my own real wishes about myself. My anxious desire is to make myself a great divine, and to be accounted the best in England. My second wish is to become the founder of a school of theology at Oxford. Now, no bishopric will enable me to do this but the See of Oxford. I have now told you my most secret thoughts. What I desire is, after a few years, to be sure of a retirement, with good provision in some easy bishopric, or Van Mildert deanery. I

want neither London nor Canterbury: they will never suit me. But I want money, because I am poor and have children; and I desire character, because I cannot live without it.

"Isn't that simply delicious?" said Father Letheby, laying down the review, and challenging my admiration.

"Poor fellow," I could not help saying; "the last little bit of pathos about his children gilds the wretched picture. Who was he?"

"No less a person than Dr. Lloyd, Regius Professor of Divinity in Oxford, and *the* originator of the Tractarian Movement. But can you conceive a Catholic priest writing such a letter?"

"No," I replied slowly, "I cannot. But I can conceive a Catholic priest thinking it. I am not so much unlike the rest of mankind; and I remember when I came out on the mission, and had time to look around me, like a chicken just out of its shell, two things gave me a shock of intense surprise. First, I could not conceive how the Catholic Church had got on for eighteen hundred years without my coöperation and ability; and, secondly, I could not understand what fatuity possessed the bishop to appoint as his vicar-general a feeble old man of seventy, who preached with hesitation, and, it was whispered, believed the world was flat, and that people were only joking when they spoke of it as a globe; and pass over such a paragon of perfection, an epitome of all the talents, like myself. It took me many years to recover from that surprise; and, alas! a little trace of it lingers yet. Believe me, my dear young friend, a good many of us are as alien in spirit to the *Imitation* as Dr. Lloyd, but we must not say it."

"By Jove!" he said, "I thought there was but one other Dr. Lloyd in the world, and that was Father James ———," mentioning the name of my morning visitor.

It was the first chink I had seen in the armor of my young Goliath, and I put in my rapier.

"You are not very busy?" I said.

"No, Father," he replied, surprised.

"Would you have time to listen to a little story?"

"Certainly," he said, settling back in his chair, his head on his hands.

"Well," I said slowly, "in the first years of my mission I had a fellow-curate, a good many years younger than myself. I, consequently, looked down on him, especially as he was slightly pompous in his manner and too much addicted to Latin and French quotations. In fact, he looked quite a hollow fellow, and apparently a selfish and self-contented one. I changed my opinion later on. He was particularly fond of horses, though he never rode. He was a kind of specialist in horseflesh. His opinion was regarded as infallible. He never kept any but the highest breed of animal. He had a particularly handsome little mare, which he called 'Winnie,' because he thought he saw in her some intelligence, like what he read of in the famous mare of a famous Robin Hood. She knew him, and followed him like a dog. He allowed no one to feed her, or even to groom her, but himself. He never touched her with a whip. He simply spoke to her, or whistled, and she did all he desired. He had refused one hundred and fifty pounds for her at a southern fair a few days before the occurrence which I am about to relate. One day he had been at conference, or rather we were both there, for he drove me to the conference and back. It was thirteen miles going and the same returning. The little mare came back somewhat fagged. He was no light-weight, nor was I.

"'I shall not drive her there again,' he said; 'I'll get an old hack for these journeys.'

"Before he sat down to dinner he fed and groomed her and threw her rug over her for the night. She whinnied with pleasure at reaching her own stable. Just as he sat down to dinner a sick-call was announced. It was declared 'urgent.' After a while you won't be too much alarmed at these 'urgent' calls, for they generally mean but little; but on this occasion a short note was put into the priest's hand. It was from the doctor. It ran: 'Come as quickly as possible. It is a most critical case.'

"There was no choice there.

"'Have you brought a horse?' the priest cried.

"'No, your reverence,' said the messenger. 'I crossed down the mountain by the goat-path. There was no time.'

"The priest went straight to the stable and unlocked it. The mare whinnied, for she knew his footstep. He flashed the light upon her as she turned her big eyes towards him.

"'Come, little woman,' he said, 'we must be on the road again.'

"She understood him, and moaned.

"He led her out and put her to his trap. Then, without a word, he gave her the rein, and they pushed on in the darkness. The road for five miles was as level as that table, and she went rapidly forward. Then a steep hill rose before them for about two miles, and he relaxed a little, not wishing to drive her against the hill. Just then, on the brow he saw lights flashing and waving to and fro in the night. He knew the significance of it, and shook out the reins. The poor little animal was so tired she could not breast the hill. He urged her forward. She refused. Then, for the first time in his life, he took out his whip. He did not strike her, and to this day he thanks God for it. But he merely shook it over her head. Stung by the indignity, she drew herself together and sprang against the hill. She went up and up, like a deer, whilst the trap jolted and swung from side to side. Just as they reached the crest of the hill and heard the shouts: 'Hurry, your reverence, you'll never overtake her,' the little mare plunged forward and fell heavily. The priest was flung against a boulder and struck insensible. When he came to, the first word he heard was: 'She's dead, I fear, your reverence.' 'Who?' said the priest; 'the woman?' 'No, your reverence, but the mare!' 'Thank God,' said the priest; and he meant it. Dazed, stupefied, bleeding, he stumbled across rocks of red sandstone, heather, gorse; he slipped over some rude stepping-stones that crossed a mountain torrent; and, at last, made his way to the rude cabin in the rough gorges of the mountain. The doctor was washing his instruments as the priest entered.

"'It's all right, Father James,' he said cheerily. 'The neatest case I ever had. But it was touch and go. Hello! you're bleeding on the temple. What's up?'

"'Oh, nothing,' said the priest. 'The mare stumbled and threw me. I may go in?'

"'Certainly,' said the doctor; 'but just allow me to wash that ugly wound.'

"'Wound? 'Tis only a scratch.'

"The priest went in and went through his ordinary ministrations. Then he came out, and still dazed and not knowing what to think, he stumbled back to the crest of the mountain road. There were men grouped around the fallen animal and the broken trap. They made way for him. He knelt down by the poor beast and rubbed her ears, as he was in the habit of doing, and whispered, 'Winnie!' The poor animal opened her eyes full upon him, then trembled convulsively, and died.

"'You will bury her, boys,' said the priest, 'over there under that cairn of stones, and bring me down the trap and harness in the morning.'

"What his feelings were, as he walked home, I leave you to realize. We did not hear of it for some days; but that 'Thank God' changed all my opinions of him. I looked up to him ever since, and see under all his pomposity and dignity a good deal of the grit that makes a man a hero or a saint."

"I retract my remark unreservedly," said my curate; "it was unjust and unfair. It is curious that I have never yet made an unkind remark but I met with prompt punishment."

"You may not be a great theologian nor a deep thinker," said I, "but no man ever uttered a more profound saying. God may ignore our petty rebellions against Himself; but when we, little mites, sit in contemptuous judgment on one another, He cannot keep His hands from us! And so, *festina lente! festina lente!* It is wholesome advice, given in many languages."

"Is the accent on the *festina* or the *lente*, Father?" he said demurely.

I looked at him.

"Because," he said, "I have been doing things lately that sometimes seem inopportune—that concert, for example, and—"

"They are all right," I said, "but *lente! lente!!*"

"And that little interview with the chapel-woman,—I felt I could have done better—?"

"It is all right," I repeated, "but *lente! lente!!*"

"And I think we must stop those little children from saying the Rosary—"

This time I looked at him quite steadily. He was imperturbable and sphinx-like.

"Good evening," I said. "Come up after dinner and let us have a chat about that line in the 'Odes' we were speaking about."

I went homewards slowly, and, as I went, the thought would obtrude itself—how far I had recovered my lost authority, and succeeded in satisfying that insatiable monster called Public Opinion. For my curate had been reading for me a story, by some American author, in which the narrative ended in a problem whether a lady or a tiger would emerge from a cage under certain circumstances—and hence, a conundrum was puzzling the world—the tiger or the lady—which? And my conundrum was: Had I lectured my curate, or had my curate lectured me? I am trying to solve the problem to this day.

Analecta.

LETTER OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII., TO THE BISHOPS OF SCOTLAND.

[Authorized English Version.]

To our Venerable Brethren

The Archbishops and Bishops of Scotland.

LEO XIII.

Venerable Brethren, Health and Apostolic Blessing.

The ardent charity which renders Us solicitous of our separated brethren, in no wise permits Us to cease from striving to bring back to the embrace of the Good Shepherd those whom manifold error causes to stand aloof from the one Fold of Christ. Day after day We deplore more deeply the unhappy lot of those who are deprived of the fulness of the Christian Faith. Wherefore moved by the sense of the responsibility which Our most sacred office entails, and by the spirit and grace of the most loving Saviour of men, whom We unworthily represent, We are constantly imploring them to

agree at last to restore together with Us the communion of the one and the same faith. A momentous work, and of all human works the most difficult to be accomplished; one which God's almighty power alone can effect. But for this very reason We do not lose heart, nor are We deterred from Our purpose by the magnitude of the difficulties which cannot be overcome by human power alone. "We preach Christ crucified . . . and the weakness of God is stronger than men" (1 Cor. i, 23–25). In the midst of so many errors and of so many evils with which We are afflicted or threatened, We continue to point out whence salvation should be sought, exhorting and admonishing all nations to lift up "their eyes to the mountains whence help shall come" (Ps. cxx.). For indeed that which Isaias spoke in prophecy has been fulfilled, and the Church of God stands forth so conspicuously by its Divine origin and authority that it can be distinguished by all beholders: "And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and shall be exalted above the hills" (Is. ii, 2).

Scotland's Restored Hierarchy.

Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our Apostolic Ministry was performed in favor of Scotland, for on the second day of Our Pontificate we gave back to the Scottish people their Ecclesiastical Hierarchy. From that day forward, with your efficient coöperation, Venerable Brethren, and that of your clergy, We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that We are so far advanced in years that the end cannot be delayed much longer, We have thought it meet to address you, Venerable Brethren, and thus give your nation a further proof of Our Apostolic affection.

The Catholic Ancestry of Scotland.

The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people,

as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years. It is most pleasing to Us to revert to the great achievements of your forefathers on behalf of Catholicism, and also to allude to some of those, and they are many, to whose virtue and illustrious deeds Scotland owes so much of her renown. Surely your fellow-countrymen will not take it ill that We should again remind them of what they owe to the Catholic Church and to the Apostolic See. We speak of what you already know. As your ancient Annals relate, St. Ninian, a countryman of yours, was so inflamed with the desire of greater spiritual progress by the reading of Holy Writ, that he exclaimed: "I shall rise and go over sea and land, seeking that truth which my soul loveth. But is so much trouble needful? Was it not said to Peter: 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it?' Therefore, in the faith of Peter there is nothing wanting, nothing obscure, nothing imperfect, nothing against which evil doctrines and pernicious views can prevail, after the manner of the gates of hell. And where is the faith of Peter, but in the See of Peter? Thither, thither I must repair, that going forth from my country, from my kindred, and from my father's house, I may see in the land of the Vision the will of the Lord and be protected by His Temple." (*Ex Hist. Vitae S. Niniani a S. Aelredo Ab. cons.*) Hence, full of reverence he hastened to Rome, and when at the Tomb of the Apostles he had imbibed in abundance Catholic truth at its very source and fountainhead, by command of the Supreme Pontiff he returned home, preached the true Roman faith to his fellow-countrymen, and founded the Church of Galloway about two hundred years before St. Augustine landed in England. This was the faith of St. Columba; this was the faith kept so religiously and preached so zealously by the monks of old, whose chief centre, Iona, was rendered famous by their eminent virtues. Need We mention Queen Margaret, a light and ornament not only of Scotland, but of the whole of Christendom, who, though she occupied the most exalted position in point of worldly dignity,

sought only in her whole life things eternal and divine, and thus spread throughout the Church the fame of her virtues? There can be no doubt she owed this her eminent sanctity to the influence and guidance of the Catholic Faith. And did not the power and constancy of the Catholic Faith give to Wallace and Bruce, the two great heroes of your race, their indomitable courage in defence of their country? We say nothing of the immense number of those who achieved so much for the commonwealth, and who belong to that progeny which the Catholic Church has never ceased to bring forth. We say nothing of the advantages which your nation has derived from her influence. It is undeniable that it was through her wisdom and authority that those famous seats of learning were opened at St. Andrews, Glasgow, and Aberdeen, and that your judicial system was drawn up and adopted. Hence We can well understand why Scotland has been honored by the title of "Special Daughter of the Holy See."

Signs of Revival.

But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are We to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps was formerly the case, but on the contrary are favorably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disappearing. May the search after truth spread more, for there is no doubt that an accurate knowledge of the Catholic Religion, drawn from its own, and not from extraneous, sources, will clear away many prejudices.

Scottish Reverence for the Scriptures.

Great praise is due to the Scottish nation as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in Our affection We would address to them on this subject with a view to their eternal welfare; since We find that in revering the Sacred Scriptures, they are in agreement with the Catholic Church. Why then should this not be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New from the Catholic Church and from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever-memorable efforts of the Third Synod of Carthage and of Innocent I., the Roman Pontiff. At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We Ourselves, not unmindful of the necessities of the present day, published a short while ago an Encyclical Letter in which We gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safeguard the integrity and the Divine authority of the Sacred Writings. For, owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything, and contempt for antiquity, pervert to such a degree, that they either refuse all authority to Holy Writ, or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge, and having an overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence; nor do they sufficiently heed St. Augustine's warning: "Honor God's Scripture, honor God's Word though not understood, reverently wait in order to understand" (in Ps.

146, n. 12). "Those who study the Venerable Scriptures ought to be admonished . . . that they must pray in order to comprehend." (Doct. Chr. lib. iii., c. 37, n. 56.) "Lest anything unknown be rashly asserted as known . . . let nothing be rashly asserted, but all things cautiously and modestly examined" (in Gen. Op. Imp.).

Necessity of an Authorized Interpreter.

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution, lest the treasure of heavenly-given truths, possessed by the Church, should ever be destroyed, which would assuredly have happened, had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which, by the command of Christ Himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means commit itself to erroneous teaching. God has provided for these needs most wisely and effectively through His only-begotten Son Jesus Christ, who placed the true sense of the Scriptures in safety, when He laid upon His Apostles as His primary and most momentous injunction, not to devote themselves to writing, nor to spreading the volumes of the Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His heavenly doctrine: "Going into the whole world, preach the Gospel to every creature" (Mark xvi, 15). But the supreme teaching authority was committed to one, on whom, as on its foundation, the Church must rest. For Christ, when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the "ministry of the word:" "Confirm thy Brethren" (Luke xxii, 32). And since the faithful must learn from the "magisterium" of the Church whatever pertains to the salvation of

their souls, it follows that they must also learn from it the true meaning of Scripture.

OTHERWISE UNION OF RELIGIOUS SENTIMENT IMPOSSIBLE.

It is easy to perceive how unsafe, how inadequate, and how useless is the method propounded by those who think that the only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as We have already stated, each one will undertake the reading of Scripture with entirely different feelings, views, and prepossessions, and will interpret God's written Word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife.

The truth of what We have just stated is proven by what has actually taken place, since, of all the sects, deprived as they are of the Catholic Faith and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. There is no gift of God so sacred, that man cannot abuse it to his own detriment; since, according to the stern warning of Blessed Peter, "the unlearned and unstable wrest" the very Scriptures "to their own destruction" (2 Peter iii, 16). Hence Irenaeus, who lived shortly after the Apostolic age, and who is a faithful interpreter of Apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: "Where the Church is, there is the Spirit of God, and where the spirit of God is found, there is the Church and all grace, and the Spirit is truth"—(Adv. Haer. lib. iii.). "Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church the Apostolic Succession"—(Adv. Haer. lib. iv.). And if Catholics, who may differ on all other matters, are found united in marvellous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the "magisterium."

We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for, if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of faith as if they were His own: "He who heareth you heareth me; he who despiseth you despiseth me;" if they do not seek the nourishment of their souls, and the sustenance of all virtue, from him whom the Supreme Pastor of souls made his vicegerent, to whom He confided the care of the universal Church? In the meantime We are resolved not to fail in doing our share, and especially to be constant in fervent prayer, that God may move their minds to what is good, and vouchsafe to impart to them the most powerful impulses of His grace. May the Divine clemency, thus earnestly implored by Us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people, restored to the faith of their forefathers "in spirit and in truth."

THE LEGACY OF CHRIST—THE HOLY SACRIFICE—FORGOTTEN.

What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would everywhere shine forth, together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express; We allude to the most holy Sacrifice, in which Jesus Christ, both Priest and Victim, daily offers Himself to His Father, through the ministry of His priests on earth. By virtue of this Sacrifice the infinite merits of Christ, gained by His Precious Blood shed once upon the Cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba's day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which still testify to the art and piety of your ancestors.

This the Essential Bond.

Now the very essence of Religion implies Sacrifice. For the perfection of Divine Worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by whose power we and all our belongings exist. This constitutes the very nature of Sacrifice, which, on this account, is emphatically called a "thing Divine." If Sacrifices are abolished, Religion can neither exist nor be conceived. The Evangelical Law is not inferior, but superior to the Old Law. It brings to perfection what the Old Law had merely begun. But the Sacrifice of the Cross was prefigured by the sacrifices of the Old Covenant long before the Birth of Jesus Christ; and after His Ascension, the same Sacrifice is continued by the Eucharistic Sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the Sacrifice which Christ offered on the Cross. He "was offered once to exhaust the sins of many"—(Heb. ix, 28). That atonement for the sins of men was absolutely complete: nor is there any other atonement besides that of the Cross in the Eucharistic Sacrifice. As Religion must ever be accompanied by a sacrificial rite, it was the Divine counsel of the Redeemer that the Sacrifice of the Cross should be perpetuated. This perpetuity is in the most Holy Eucharist, which is not an empty similitude or a mere commemoration, but the very Sacrifice itself under a different appearance, and therefore the whole power of impetration and expiation in the Sacrifice flows from the death of Christ: "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles" (Mal. i, 2).

Exhortation to Mutual Cooperation.

It remains for Us now to address the Catholics in a more special manner, and We do so in order that they should cooperate with Us in realizing what We have at heart. Christian charity bids each one labor, according to his opportuni-

ties, for the salvation of his fellow-men. We therefore call upon them first of all constantly to offer prayers and supplications to God, who alone can give the necessary light to the minds of men, and dispose their wills as He pleases. And furthermore, as example is most powerful, let them show themselves worthy of the truth which through Divine mercy they possess, and let them recommend the faith which they hold by edifying and stainless lives. "So let your light shine before men, that they may see your good works" (Matth. v, 16). Let them at the same time distinguish themselves by the practice of virtue in public life, so that it should be more and more clearly shown that Catholicism cannot be said without calumny, to run counter to the interests of the State; but that, on the contrary, nothing else contributes so much to the honorable and successful discharge of social duties.

In the Work of Education.

It is likewise of vital importance to defend most strenuously, to establish more firmly, and to surround with every safeguard, the Catholic education of youth. We are not unmindful of the fact that in Scotland thoroughly efficient schools exist, in which the best method of teaching is to be found. But every effort must be put forth, and every sacrifice must be made, so that Catholic schools should be second to none in point of efficiency. We must not allow our youth to be inferior to others in literary attainments, or in learning, which the Christian faith demands as its honorable accompaniments with a view to its defence and adornment. The love of Religion and country requires that whatever institutions Catholics already possess for the purposes of primary, intermediate, or higher education, should, by the due and proportionate coöperation of all, be consolidated and extended.

Especially of the Clergy.

Justice similarly demands that the education and training of the clergy should be most zealously promoted, as they cannot now-a-days occupy worthily and usefully their position, unless they have the prestige of wide erudition and solid

learning. In this connection, We can find no institution more worthy of being recommended than Blairs College. An excellent and noble work, begun with exceptional zeal and generosity by one devoted Catholic, this institution should not be allowed to decline and disappear by neglect, but should be sustained by a similar charity, and completed as soon as possible. This will be tantamount to making provision that for nearly the whole of Scotland, priests will be trained and educated according to the needs of the present time.

Concluding Blessing.

All these things, Venerable Brethren, which Our affection for the Scottish people has suggested to Us, We commend to your thoughtfulness and charity. Continue to exercise that zeal of which you have given Us such abundant proof, so that everything may be effected which may conduce to the realization of what we have in view. The matter in hand is extremely difficult, and one the accomplishment of which, as We have repeatedly stated, surpasses all human efforts; but it is most holy and desirable, and in perfect harmony with the counsels of Divine Goodness. Wherefore, We are not so much deterred by the difficulties, as We are encouraged by the conviction that the Divine help will not fail, if you devote yourselves to the fulfilment of these Our wishes and behests.

As a pledge of Divine grace, and as a token of Our fatherly affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people Our Apostolic Blessing.

Given at St. Peter's, Rome, the 25th day of July, in the year 1898, and the twenty-first of Our Pontificate.

LEO XIII., Pope.

E S. CONGREGATIONE STUDIORUM.

EPISTOLA EMINENTISSIMI CARDINALIS PRAEFECTI S. CONGREGATIONIS STUDIORUM AD PRAESULES HISPANOS, IN QUORUM DIOECESIBUS ERECTA NOVITER SUNT PONTIFICIA INSTITUTA.

Eminentissime ac Reverendissime Domine:

Quum jam favente Deo, haud levibus superatis difficultatibus et nullis omissis curis et studiis, per hanc Sacram Studiorum Congregationem decem jam sint erecta Pontificia Instituta, juxta diversas Hispaniae regiones, mei muneris est, antequam novi scholaris anni sub statutorum regimine instaurentur cursus, nonnulla ex Summi Pontificis mandato, Amplitudini Tuae communicare, ut clarius Sacrae Congregationis mens innotescat, et nobilissimi plenius attingantur fines, quos eadem Sanctitas Sua Sibi proposuit in ipsis erigendis Institutis.

I. Mox adveniente mense octobri ad normam Instructionis sub die 30 junii 1896 ab hac sacra Studiorum Congregatione datae, antiqua cessat studiorum ratio penes Instituta, Auctoritate Pontificia erecta, ac in suum transeunt plenum vigorem Statuta ab eadem Sacra Congregatione pro singulis Institutis approbata una cum recenti studiorum ratione in eisdem Statutis praescripta.

Firma Summi Pontificis voluntas est ut pro Theologia "Dogmatico-scholastica" *Summa Divi Thomae* ceu textus adhibeatur: pro Theologia vero Dogmatico-positiva illi praeferri debeant magnae notae auctores, qui Bellarmini more quaestiones ampla ac profunda ratione pertractent.

Hinc vetantur omnino compendia vel summulae theologicae, prouti Instituta decet more universitario erecta.

Plena item et *ampla commendatur Sacrae Scripturae expositio*, ita ut Professores super recentioribus melioris notae auctoribus (ex. gr. *Patrizi*, *Cornely* et *Vigouroux*) in duas partes studium Sacrae Scripturae dividant: 1. SS. Bibliorum amplectatur Criticam Hermeneuticam et Exegesim; 2. Introductionem ad universam Scripturam ac de nonnullis S. Scripturae libris commentaria.

Pro *Juris Canonici* facultate compendia item vetantur: sed jus

canonicum *in ipsis fontibus ample est exponendum*, hoc est in *Decretalium libris* et subsequentibus Constitutionibus vel Conciliorum Decretis, quin praetermittantur praecipuae juris civilis quaestiones, alumnis pro opportunitate exponendae: hinc valde commendandum ut alumnis secundi et tertii anni, quum ipsis tempus non desit, imo satis suppetat, praeter duas per diem praelectiones textus canonici alterna bis saltem in hebdomada habeatur lectio de jure romano ac patrio, et de historia et de philosophia juris.

Quod Philosophiam Scholasticam respicit, melioris notae auctores exponendi sunt, qui scholasticorum systemata et doctrinas D. Thomae proprius sequantur ac plene philosophicas quaestiones exponant. Hinc saltem semel in hebdomada a Professoribus lectio fiat super *Summa Philosophica* vel super *Quaestionibus Disputatis Angelici Doctoris*. Solida est etiam alumnis comparanda institutio in affinibus disciplinis Philosophiae rationalis, cui potiores partes, ut clericos decet, dari debent.

II. Prae oculis interim habeant Institutorum Moderatores et Magistri, praescriptam studiorum rationem ita cum privilegio conferendi gradus intime connecti, ut nisi fideliter servetur et amussim in executionem deducatur, una cum omnibus quae in Statutis praescribuntur, privilegium ipsum, ut patet, suspensum censeatur, gradusque collati prorsus nulli sint habendi.

III. Dispositiones, quas hucusque Sacra Congregatio concessit clericis, qui penes Instituta studia non compleverint, novo adveniente scholari anno cessabunt omnino, ita ut biennii lex pluries ab hac Studiorum Congregatione decreta et a Summo Pontifice semper confirmata, nedum pro Hispania, sed pro Catholicis omnibus Universitatibus per orbem erectis, strictim servanda sit, rarissimis et extraordinariis, exceptis casibus, in quibus a Sacra Congregatione tantum dabitur dispensatio.

Verum hac prima erectionis periodo transitoria, hoc est a mense octobri hujus labentis anni 1897 usque ad totum mensem septembris 1898, ne alumnis eorumque familiis damnum afferatur, facultas fit Magnis Cancellariis eos ad examina pro licentia admittendi alumnos, qui S. Theologiae cursus in omnibus Hispaniae Seminariis rite expleverint:. S. Theologiae inquam tan-

tummodo, non vero Philosophiae vel Juris Canonici; in duabus enim istis disciplinis haud constat fuisse alumnos juxta antiquam studiorum rationem sufficienter instructos, prouti jure suspicari fas est in S. Theologia, cujus studio solidos septem annos eadem Studiorum ratio in Seminariis adhuc vigens praescribit.

IV. Pro gradibus in novem Pontificiis Institutis rite collatis, reciproca et mutua admittenda est validitas et recognitio, ita ut gradus in uno adepti, ab aliis validi habendi sint Institutis.

Quin immo firma voluntas Summi Pontificis est, a qua nullo modo recedendum esse mandavit, ut gradus quos heic Romae vel alibi penes Catholicas Universitates vel Pontificia Instituta clerici hispani adepti fuerint, omnino validi in Hispania censendi sint, quin nova ad effectus canonicos egeant revalidatione vel confirmatione, nec ad eorum validitatem novae sint expensae vel taxae exigendae.

Hujusmodi gradus revalidandi abusum, quem in nonnullis Seminariis, vulgo dictis Centralibus, invectum fuisse refertur, Sanctitas Sua omnino reprobat et damnat, pro alumnis praesertim qui in spem Ecclesiae heic Romae succrescunt penes Hispanicum Collegium, cui in ipsis initiis mortale vulnus inferetur ab iis, quorum potissimum curis, studiis et expensis Collegium ipsum, juvenibus ingenio, diligentia et pietate praestantibus florescere in dies sub ipsius S. Pontificis auspiciis, vehementer Urbs tota laetatur.

V. Mens hujus Sacrae Congregationis est, ut nova Pontificia Instituta non opus tantum censenda sint Archidioecesium, in quibus erecta sunt, sed potius totius Provinciae ecclesiasticae et Dioecesium Suffraganearum commune negotium et opus, in commodum nempe clericorum, quibus penes singulas diversas et inter se dissitas regiones centrum praesto est ad altiora studia excolenda. Hinc Sanctitas Sua Archiepiscopos et Episcopos enixe commendandos per Sacram hanc Congregationem voluit, ut in conventibus, qui pro negotiis dioecesanis exsolvendis quotannis habentur, negotium non praetermittantur praestantissimum studiorum: et ardens Pontificis votum est, ut, collatis inter se consiliis, Antistites curas omnes impendere satagant ad promovendum, opportunis provisionibus, Institutorum decus et incrementum.

Faxit Deus, et Immaculata Verbi Mater, nec non Patroni omnes, quibus Instituta dicata sunt, validis precibus hoc impetrent ab Ipso Sapientiae ac Veritatis Fonte, ut nempe quos consociata Archiepiscoporum actione haec Sacra Congregatio subivit et adhuc subitura est labores, felix coronet exitus, jactaque semina uberibus ac solidis cumulentur fructibus.

Hac firma nixus fiducia et spe peculiaris aestimationis meae sensus ex corde Amplitudini Tuae pandere pergratum habeo, cui omnia fausta et felicia adprecor a Domino.

Datum Romae die 15 septembris 1897.

F. *Card.* SATOLLI, *Praefectus.*

L. ✝ S. JOSEPHUS MAGNUS, *Secretarius.*

E S. R. UNIV. INQUISITIONE.

I.

BREVIS INTERRUPTIO IN PROLATIONE FORMAE NON OBSTAT VALIDITATI ORDINATIONIS.

Beatissime Pater:

Cum sacerdos N. N. ad ordinem presbyteratus promoveretur, Episcopus ordinans formulam in porrectione instrumentorum paulum interrupit. Namque cum iam dixisset: *Accipe potestatem offerendi*, mox ad sacerdotem ministrantem conversus, formam interrupit interrogans: "Num adest aliquis defectus?" Et sacerdos ministrans respondit: "Non;" — porro statimque Episcopus perrexit: *sacrificium Deo missasque celebrandi, tam pro vivis, quam pro defunctis, in nomine Domini. R. Amen.* Idem vero sacerdos ad pedes Sanctitatis Vestrae provolutus, humiliter petit interrogatque pro sua quiete num haec interruptio valori ordinationis noceat, atque quid in hoc casu sit faciendum.

Fer. IV, die 20 Aprilis 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EE.mis et RR.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum mandarunt:

Ordinationem in casu fuisse validam; ideoque acquiescat.

Feria vero VI die 22 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SS.mo D. N. Leoni Div. Prov. Pp. XIII relatione, SS.mus resolutionem EE.morum Patrum adprobavit.

I. C. MANCINI, *S. R. et U. Inquis. Not.*

II.

S. SEDES IMPOSTERUM CONCEDET QUASLIBET FACULTATES HABITUALES ORDINARIIS LOCORUM. QUINAM SINT?

Feria IV, die 20 Aprilis 1898.

Postquam per Decretum huius Supremae Sacrae Congregationis in Fer. IV die 24 Novembris 1897 declaratum fuit facultates omnes speciales habitualiter a S. Sede Episcopis aliisque locorum Ordinariis concessas non suspendi eorum morte vel cessatione a munere, sed ad successores Ordinarios extendi, ad formam Decreti S. Officii Fer. IV diei 20 Februarii 1888 pro dispensationibus matrimonialibus; propositum fuit eidem huic S. Congregationi dubium utrum expediat in posterum eliminare facultates *durante munere*, quae ut plurimum Vicariis Capitularibus conceduntur.

Porro in Congregatione Generali S. R. et U. Inquisitionis habita ab EE.mis et RR.mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefato dubio diligenter expenso, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum mandarunt:

Clausulam DURANTE MUNERE, *esse supprimendam, et in ceteris standum formae Decreti iam lati die 20 Februarii 1888 num. 1.° et 2.°, at iuxta modum, idest:*

"1. Facultates omnes habituales in posterum committendas "esse Ordinariis Locorum.

"2. Appellatione *Ordinariorum* venire Episcopos, Adminis- "stratores seu Vicarios Apostolicos, Praelatos seu Praefectos "habentes iurisdictionem cum territorio separato, eorumque "Officiales seu Vicarios in spiritualibus generales, et sede va- "cante Vicarium Capitularem vel legitimum Administra- "torem."

Subsequenti vero Feria IV, die 22 eiusdem mensis Aprilis 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SS.mo D. N. Leoni Div. Prov. Pp. XIII relatione, SS.mus resolutionem EE.morum Patrum adprobavit, contrariis non obstantibus quibuscumque.

I. C. MANCINI, *S. R. et U. Inquis. Not.*

III.

DUBIA QUOAD ACCELERATIONEM PARTUS.

Beatissime Pater:

Episcopus Sinaloen, ad pedes S. V. provolutus, humiliter petit resolutionem insequentium dubiorum:

1. Eritne licita partus acceleratio quoties ex mulieris arctitudine impossibilis evaderet foetus egressio suo naturali tempore?

2. Et si mulieris arctitudo talis sit, ut neque partus praematurus possibilis censeatur, licebitne abortum provocare aut caesaream suo tempore perficere operationem?

3. Estne licita laparatomia quando agitur de praegnatione extra-uterina, seu de ectopicis conceptibus?

Feria iv. die 4 Maii 1898, in Congregatione Generali habita ab EE.mis et RR.mis DD. Cardinalibus contra haereticam pravitatem Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE.mi ac RR.mi Patres rescribendum censuerunt:

Ad 1. Partus accelerationem per se illicitam non esse, dummodo perficiatur justis de causis et eo tempore ac modis, quibus ex ordinariis contingentibus matris et foetus vitae consulatur.

Ad 2. Quoad primam partem, *negative*, juxta decretum feria iv. 24 Julii 1895, de abortus illiceitate. Ad secundam vero quod spectat: nihil obstare quominus mulier de qua agitur, caesareae operationi suo tempore subjiciatur.

Ad 3. Necessitate cogente, licitam esse laparatomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et foetus et matris vitae, quantum fieri potest, serio et opportune provideatur.

In sequenti feria vi. die 6 ejusdem mensis et anni, in solita audientia R. P. D. Assessori S. O. impertita, facta de omnibus SS. D. N. Leoni Div. Prov. Papae XIII relatione, SS.mus responsiones EE. ac RR. Patrum approbavit.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

Decretum. — Ordinis Praedicatorum.

PROBATUR INSTITUTUM SORORUM TERTII ORDINIS S. DOMINICI A BEATA VIRGINE SS. ROSARII NUNCUPATUM, DE DIOECESI RUTHENENSI.

Inde ab anno 1891 Sacra haec Congregatio Episcoporum et Regularium amplissimo laudis testimonio cohonestandum censuit Institutum Sororum Tertii Ordinis S. Dominici a Beata Virgine Sacratissimi Rosarii nuncupatum, quod septem et quadraginta ab hinc annis ortum duxit in Dioecesi Ruthenensi, opera et zelo Rev. Presbyteri Petri Gadalda, eiusque neptis Alexandrinae Conduché. Porro fructus sane uberes quos superna favente gratia, ad Dei gloriam ac animarum salutem iugiter tulere enunciatae Sorores, visi sunt multo uberiores post huiusmodi laudis testimonium ex benignitate S. Sedis impertitum. Institutum item haud modicum exinde accepit incrementum, et in praesentiarum enumerat Sorores fere tercentas, domusque possidet ad tres supra quadraginta sitas non solum in pluribus Galliarum Dioecesibus, sed etiam in Brasilia.

Cum autem nuper Moderatrix Generalis ac ceterae Sorores Generale Consilium constituentes humillime supplicaverint SSmo Dno Nostro Leoni PP. XIII ut benigne dignaretur ipsum Institutum eiusque Constitutiones Apostolica Auctoritate approbare, Ordinarii locorum in quibus praelaudatae Sorores commorantur, nec non alii praestantissimi viri, datis ultro litteris, unanimiter et summopere earum preces commendare non dubitarunt.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendatitiis litteris praefatorum Antistitum, in

Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 6 huius mensis, praelaudatum Institutum uti Congregationem votorum simplicium sub regimine Moderatricis Generalis, salva Ordinariorum iurisdictione, ad formam SS. Canonum et Apostolicarum Constitutionum approbavit et confirmavit, prout praesentis Decreti tenore approbat et confirmat, dilata ad opportunius tempus approbatione Constitutionum, circa quas interim nonnullas animadversiones communicari mandavit.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 18 decembris 1897.

S. *Card.* VANNUTELLI, *Praef.*
A. TROMBETTA, *Secr.*

E SACRA CONGREGATIONE RITUUM.

Addenda—ad Martyrologium Romanum.

Die 7 Septembris.

(SEPTIMO IDUS SEPTEMBRIS.)

Nonantulae, in Aemilia, S. Hadriani Papae III, studio conciliandi Ecclesiae Romanae Orientales insignis. Sanctissime obiit Spini Lamberti ac miraculis claruit.

Die 16 Octobris.

(DECIMO SEPTIMO CALENDAS NOVEMBRIS.)

Cassini, B. Victoris Papae III, qui Gregorii VII successor, Apostolicam Sedem novo splendore collustravit, insignem de Saracenis triumphum divina ope consecutus. Cultum ab immemorabili tempore eidem exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 8 Iulii.

(OCTAVO IDUS IULII.)

Romae, B. Eugenii Papae III, qui postquam Coenobium Ss. Vincentii et Anastasii ad Aquas Salvias magna sanctimoniae ac prudentiae laude rexisset, Pontifex Maximus renun-

tiatus, Ecclesiam universam sanctissime gubernavit. Pius IX P. M. cultum ei exhibitum ratum habuit et confirmavit.

Die 19 Augusti.

(QUARTODECIMO CALENDAS SEPTEMBRIS.)

Romae, B. Urbani Papae II, qui Sancti Gregorii VII vestigia sequutus, doctrinae et religionis studio enituit, et fideles cruce signatos ad Sacra Palaestinae loca ab infidelium potestate redimenda excitavit. Cultum ab immemorabili tempore eidem exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 22 Iunii.

(DECIMO CALENDAS IULII.)

Romae, B. Innocentii Papae V, qui ad tuendam Ecclesiae libertatem et Christianorum concordiam suavi prudentia adlaboravit. Cultum ei exhibitum Leo XIII P. M. ratum habuit et confirmavit.

Die 19 Decembris.

(QUARTODECIMO CALENDAS IANUARII.)

Avenione, B. Urbani Papae V, qui, sede Apostolica Romae restituta, Graecorum cum Latinis coniunctione perfecta, infidelibus coërcitis, de Ecclesia optime meritus est. Eius cultum pervetustum Pius IX P. M. ratum habuit et confirmavit.

Decretum—Orbis.

Instantibus Rmis PP. Hildebrando de Hemptinne, Abbate Primate Ordinis S. Benedicti, Sebastiano Wyart, Abbate Septem Fontium, Generali Ordinis Cisterciensium Reformatorum, et Andrea Frühwirth, Magistro Generali Ordinis Praedicatorum, Sanctissimus Dominus noster Leo Papa XIII, ex Sacrorum Rituum Congregationis consulto, et referente infrascripto Cardinali Praefecto Elogia Summorum Pontificum S. Hadriani III, et Beatorum Victoris III, Eugenii III, Urbani II, Innocentii V, et Urbani V, ab ipsa sacra Congregatione revisa et correcta, prout in superiori extant exemplari, probavit atque

ea in Martyrologio Romano inseri, de speciali gratia, concessit et iussit; non obstante Decreto sa. me. Clementis Papae XII, edito die 6 Martii anno 1734, atque aliis quibuscumque in contrarium facientibus. Die 29 Aprilis 1898.

C. Ep. Praen. Card. MAZZELLA, *S. R. C. Praef.*

L. † S.

D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDICIS.

VARIA SOLVUNTUR DUBIA CIRCA CONSTIT. *Officiorum.*

Cum circa Constitutionem *Officiorum ac munerum* huic Sacrae Indicis Congregationi sequentia dubia proposita fuerint, videlicit:

1. Utrum haec verba articuli 5 "*qui studiis theologicis aut biblicis dant operam*" intelligenda *tantum* sint de doctis viris, iis scientiis deditis, aut extendi valeant ad universos S. Theologiae Tyrones?

2. An opera (quae permulta sunt) erroribus infecta a Syllabo damnatis, verbis art. 14 prohibita censeantur quatenus errores ab Apostolica Sede proscriptos continentia?

3. Utrum excerpta e periodicis capita seorsim edita (*vulgo, tirages à part*) censeri debeant "*novae editiones*," atque proinde nova approbatione indigeant, prout art. 44 requiritur?

4. Utrum dicta Constitutio vim obligatoriam habeat etiam pro regionibus britannici idiomatis quas tacita dispensatione frui quidam arbitrantur?

Sacra Congregatio omnibus mature perpensis, sub die 19 Maii 1898 respondere mandavit:

Ad 1^{um} *Negative* ad 1^{am} partem; *Affirmative* ad 2^{am}.

Ad 2^{um} *Affirmative:* si hos errores tueantur seu propugnent.

Ad 3^{um} *Negative.*

Ad 4^{um} *Affirmative.*

Datum Romae ex Secretaria eiusdem Sacrae Cong. Indicis die 23 Maii 1898.

A. CARD. STEINHUBER, *Praef.*

L. † S.

Fr. M. CICOGNANI, *O. P. Secret.*

E VICARIATU URBIS.

DISPOSITIONES CIRCA CONFESSARIAS SEDES TUM IN ECCLESIIS PUBLICIS, TUM IN ECCLESIIS INSTITUTORUM PIARUM FEMINARUM.

Ai RR. Rettori delle Chiese ed ai Superiori di Monasteri e Case Religiose in Roma.

E a notizia di questa Curia Ecclesiastica che, in alcune chiese di questa Dominante, e presso alcuni Istituti Religiosi, segnatamente di donne, i confessionali non si trovano nelle debite condizioni.

A togliere tale abuso, che può dar luogo a gravissimi inconvenienti, si rammenta ai Rettori di chiese che i confessionali per le donne devono esser posti in chiesa, in luogo aperto, muniti di fitta grata inamovibile (vivamente raccomandiamo che sia coperta all'interno di velo fisso) ed in tal guisa costruiti, che il confessore rimanga totalmente separato dalla penitente.

Sono pertanto da considerarsi come irregolari i confessionali per donne situati nelle sagrestie, o senza fitta grata, quelli che sono posti in chiesa, ma in luogo appartato, oscuro e pressochè nascosti agli occhi del pubblico, e quelli consistenti in una semplice tavola con grata, detti mezzi confessionali.

Sono altresì irregolari i confessionali dei monasteri e case religiose femminili che, oltre di fitta grata, non sono muniti di velo fisso da rendere invisibile il sacerdote, e nei quali il confessore non rimanga in ambiente diverso da quello della penitente.

Tutte queste, ed altre simili e difettose specie di confessionali, devono essere abolite o corrette entro un mese dalla data della presente e, per ordine superiore, lo scrivente fa di ciò formale precetto a chi di ragione, avvisando che, trascorso il detto termine, non mancherà d'inviare ecclesiastiche persone a verificare se i presenti ordini siano stati debitamente eseguiti.

In questa occasione si rammenta pure che le confessioni delle donne, anche in chiesa ed in confessionali regolari, non possono ascoltarsi, senza specialissimo privilegio, oltre mezz'ora dopo l' *Ave Maria* vespertina.

Dalla Segreteria del Vicariato, li 9 Febbraio 1898.

LUCIDO M.ª *Card. Vicario,*

PIETRO Can. CHECCHI, *Segretario.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are:

I.—APOSTOLIC LETTER addressed to the Hierarchy of Scotland.

II.—S. CONGREGATION OF STUDIES: Cardinal Satolli (Letter to the Spanish Hierarchy) urges the more thorough study of theology, and outlines a plan of studies for the Pontifical Seminaries in the Spanish dominion, to take effect in October of the present year.

III.—S. CONGREGATION OF THE UNIV. INQUISITION:

1. Decision regarding the validity of a priest's ordination in which the ordaining bishop interrupted the form to ask a question concerning the regularity of the candidate.
2. In the formula of faculties granted to the Ordinaries of dioceses the expression *durante munere* is to be suppressed. Under the name of Ordinaries are comprised bishops, vicars apostolic, administrators, prelates having jurisdiction in specified territories, together with their vicars-general or officials, and vicars-capitular or legitimate administrators, *sede vacante*. The declaration is practically a repetition of a former document addressed to Ordinaries in reference to matrimonial dispensations. (S. R. et Univ. Inqu. 20 Febr. 1888.)
3. Solution of doubts—(*a*) de liceitate accelerandi partum;
   (*b*) provocandi abortum;
   (*c*) use of cesarean section and laparotomy.

IV.—S. CONGREGATION OF BISHOPS AND REGULARS approves the Institute of the Third Order of St. Dominic a B. V. SS. Rosarii. (Ruthenian.)

V.—S. CONGREGATION OF RITES ordains the insertion of several feasts in the Roman Martyrology.

VI.—S. CONGREGATION OF THE INDEX—(*a*) interprets certain portions of Apostolic Constitution "*Officiorum*," regarding the Index of forbidden books; (*b*) states that the Index is obligatory in England and English-speaking countries.

VII.—THE ROMAN VICARIATE calls attention to the neglect of the canonical requirements in the construction and the placing of confessionals. The Cardinal Vicar ordains that within the city of Rome all existing defects in this respect are to be corrected before the expiration of one month from the date of the letter. The order is addressed to the city pastors and heads of religious communities within the Roman Vicariate.

REMOVING THE COVER FROM THE SEPULCHRUM OF THE ALTAR STONE.

Qu. Having been delegated by the Ordinary, I consecrated several altar stones. Shortly afterwards I found that, owing evidently to the inconsistency of the cement used for the fastening, the slabs closing the sepulchrums were loose. Can I remove the slabs, and relay them with good cement, without having to reconsecrate the stones? Of course I mean to do this without removing or interfering with the relics in the sepulchrum.

Resp. The loose covers could perhaps be fastened by the addition of fresh cement (removing as much as possible of the old), but *without lifting the slabs.* (S. R. C., 25 Sept., 1875.) If, however, the cover of the sepulchrum has been removed or even lifted up after the consecration of the altar, the latter must invariably be reconsecrated.

The following is a case and decision of the S. Congreg. of Rites to the point:

S. C. SS. Rit. 14 Mart. 1891. (Newporten.) Collectan. Mission. (Edit. Propag.) n. 833.

Dum innotuit Rmo Episcopo Newport. quod in quodam altari fixo

suae dioecesis, lapis pro sigillo sepulchri Reliquiarum inserviens, ob defectum calcis qua conglutinabatur, amplius sepulchro non haerebat, ipse, ut rem melius exploraret, lapidem ipsum manu sua movit, et cum reipsa solutus esset, de situ sublevavit, Reliquias tamen nullo modo tetigit vel dimovit, deinde lapidem reposuit. Quibus expositis, a S. Sede declarari humillime postulavit:

1. An altare de quo supra, consecrationem amiserit?

2. An debeat denuo consecrari, vel sufficiat sigillum denuo conglu inare et claudere?

3. In casu quo sigillum tantum debeat iterum reponi an calx qua conglutinatur, debeat benedici prout in consecratione altaris?

Resp. Altare de quo in precibus, nova consecratione indigere.

THE MISSA "IN DIE OBITUS."

Qu. If a person who has died on Friday is to be buried on Sunday afternoon, because the extreme heat makes it impossible to keep the corpse until Monday, should the *missa cantata*, for the departed, which is celebrated on Monday, be the one assigned in the Missal "pro die tertio," or is it the *missa quotidiana*?

Resp. Neither the one nor the other; but the *missa in die obitus.* The Mass *in die tertio* is said on the third day *after burial* (depositionis); only anniversary masses are counted from the day *of death.* In the present case the decree "Aucto" (8. Junii 1896) may be applied, the pertinent clause of which reads: "missas . . . de Requie, presente, insepulto, vel etiam sepulto *non ultra biduum* cadavere, fieri posse die vel *pro die obitus aut depositionis.*" This decree permits moreover a *missa privata* on double feasts, etc., excepting doubles of the first and second class and holydays of obligation.

CONFESSIONAL INSCRIPTIONS — A SUGGESTION.

(COMMUNICATED.)

In some of our churches the baptistry has become a prominent feature. It occupies a place railed off from the rest of the church; the font is frequently of marble, beautifully carved with symbolic figures suggestive of the dignity of the

Sacrament; whilst on the walls round about we see inscriptions illustrating the institution and efficacy of Baptism, in citations from the S. Text, accompanied by appropriate symbols, and scenes from the life of the Baptist in mosaic, painting or sculpture. (See, for example, Father Prendergast's *Notes on the Baptistry*.) But the confessional, the place of the administration of the other "Sacrament of the Dead," the Gospel Door of Mercy, the great medium of Peace and Reconciliation, appears to have been overlooked from the point of view which ecclesiastical architecture and Christian symbolism might suggest. It is true that some of our confessionals have artistic merit; but their beauty is rather geometrical than symbolic and dogmatical. The two or three doors of the confessional are often highly ornamented and tasteful enough in design; but there is nothing in them to remind us of the special purpose of the confessional; they hardly differ in general aspect from the doors leading to the sacristy or to the street.

I take the liberty of suggesting something in this line. Possibly some of your readers well versed in ecclesiastical art may be induced to improve on it. In the confessional, of which I submit a design, there are three compartments, the one in the middle for the confessor, those on each side for the penitents. Above the three doors are symbols and inscriptions. Immediately under the cross which tops the central and highest part of the confessional, in a little medallion-shaped panel, are the familiar gilt *Keys*, crossed; above, and inscribed between the bows of the keys is the reference—Matt. xvi: 19, to indicate the text in which the keys are spoken of, and the divine power symbolized by them. Below, and between the bits of the keys, in smaller lettering, I should put—Is. xxii: 22; Apoc. iii: 7. The three inscriptions are engraved on three plates or silver-plated strips of brass (nickel, or bronze, etc.). These strips each measure two feet four inches by three inches, with a thin red border running round them, close to the edge. The letters are plain, bold black capitals, and can be seen and read from a distance. Placed centrally, about six inches below the gilt keys, is the inscription:

WHATSOEVER YOU SHALL LOOSE UPON EARTH, SHALL BE LOOSED ALSO IN HEAVEN.—Matt. xviii: 18.

Over the door on the right is the following:

WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM.—Jo. xx: 23.

Over the left door are the words:

AS THE FATHER HAS SENT ME, I ALSO SEND YOU.—Jo. xx: 21.

These texts, visible and legible from nearly all parts of the church, are ever-present and striking dogmatic sermons to all who enter, whether Catholics or Protestants, and a constant reminder that it is the place where the priest, by God's appointment, administers the Sacrament of Penance, acting in Christ's name, and applying the merits of His Precious Blood to wash away our sins.

J. F. S.

THE OBLIGATION OF THE NUPTIAL BLESSING.

Qu. In a recent number of the *Irish Ecclesiastical Record*,[1] I find an answer to a practical question proposed by a correspondent, which seems to me very wide of the mark. A priest on the English mission asked: "Can I give the nuptial blessing—privately, of course—to a

[1] March, 1898, p. 254.

Catholic couple who were married in the Registrar's office or in a Protestant church?"

The writer in the *I. E. Record* answers: "Outside a case of necessity Catholics contracting marriage are bound, under pain of mortal sin, to receive the blessing of the Ritual, and that even where the law of Trent has not been promulgated (Conf. Lehmkuhl, II, n. 693). Nor does this obligation cease when a marriage has been lawfully (in case of necessity), or unlawfully though validly, contracted without the presence and blessing of a priest."

1. Is this sound theology? If so, I fear that many priests are short in their duty in not requiring each couple to present themselves before their pastor to receive the nuptial blessing of the Church.

2. And should this course, above all, be advised in case one of the parties were not a Catholic, but willing to go before the priest? Under these circumstances the question arises whether the "agreement" should be signed or not, and an application be made for a dispensation from the impediment of *mixtae religionis*.

But I am under the impression that bishops have in certain cases forbidden priests to require the parties to seek the nuptial blessing, when the validity of the marriage was unquestioned.

Another question occurs in this connection. In December, 1896, you published a letter of the Apostolic Delegate anent certain secret societies, of which permission is sometimes given to remain associate members. In that letter His Excellency interprets the decree of the Holy Office (August 20, 1894) to mean that permission must be *explicitly* asked in every case, except at the hour of death, before absolution may be given. What is to be done in case of a marriage when one of the parties is *morally certain* of obtaining the required permission, but the ceremony cannot be delayed until the answer has been received from the Apostolic Delegate? Must the penitent be refused absolution? And if so, can he be allowed to receive the Sacrament of Matrimony?

Again, will the permission be granted when the four conditions are fully verified *on the part of the penitent*, but in spite of his orders to the contrary there is well-founded fear for the belief that heretical rites will be observed at his funeral? In this case must the penitent be refused absolution? Or, if he is in good faith, is there hope of receiving the required permission?

Resp. Probably the writer in the *Irish Ecclesiastical Record* simply intended to state what Lehmkuhl says in the

passage referred to (II, n. 693), about secret marriages, which the Church, in the words of the Tridentine decree "semper detestatam esse dicitur." However, an obligation *in se gravis* does not always imply that the omission or neglect (outside necessity) of it is a mortal sin. It is so when the neglect proceeds from contempt. Hence St. Alphonsus and indeed the greater number of leading theologians teach, to quote Aertnys:[2] "Omissio (benedictionis nuptialis) secluso contemptu *culpam venialem non excedit;* quia non censetur res gravis, neque Ecclesia utitur verbis gravem obligationem significantibus. *Ita communiter.*" This lenient view applies with more force to non-Catholics who afterwards enter the Church, than to Catholics who know that matrimony is a Sacrament. When two persons, married as infidels, become Catholics, they may receive the nuptial blessing, but they are certainly not obliged to do so. (S. Offic., June 20, 1860.)

But it seems to us that the true gist of the question proposed by the English priest has been misapprehended not only by the writer in the *I. E. Record*, but likewise by our correspondent. The question was: "Can a priest give the nuptial blessing—privately of course—to a Catholic couple who were married in the Registrar's office, or in a Protestant church?" Of course he can, if they come to him as penitents who deliberately neglected their duty, but wish to make amends. There can be no question of this.

But what if a couple (nominally Catholics) urged by human respect, motives of social preference or other temporal interests, etc., were to have the marriage ceremony performed in the Registrar's office or in a "respectable" Protestant church, and then (to satisfy the demands of conscience and religion) came to the Catholic church to have the priest confirm the bond—could he lend his ministration by giving them privately the nuptial blessing under the plea that they are really Catholics? This, it appears, was the difficulty which the English priest had in mind, and hence he used the words—"privately of course." That in such a case he cannot give the nuptial blessing, either privately or publicly, unless the parties come repentant

[2] *Theol. Mor. S. Alph.*, tom. II, n. 474.

and absolved, has been decided by the S. Congregation,[3] because it would manifestly bring the Sacrament into contempt.

2. In reference to the second query proposed by our correspondent, it is to be noted that if *one* of two infidels married becomes a Catholic, the nuptial blessing is *not* to be supplied even if the infidel party were willing to receive it from the priest.[4] Hence any bishop would be justified in preventing his priests from giving it. For the rest, the ordinary rules regarding the "agreement" and the necessary dispensation remain in force.

3. To the question: "What is to be done in case of a marriage when one of the parties is *morally certain* of obtaining the required permission, but the ceremony cannot be delayed until the answer has been received from the Apostolic Delegate? Must the penitent be refused absolution? And if so, can he be allowed to receive the Sacrament of Matrimony?" there is but one answer. The marriage is not affected by the passive membership of a Catholic in a condemned secret society. If rightly disposed he must be assumed to be willing to abide by the decision of his Church, that is to say, her representative in this matter—the Apostolic Delegate; in such case he is entitled to absolution; and if he is not so disposed, then absolution is denied. But the disposition is still *in foro conscientiae*, and hence in neither case is there sufficient reason to refuse to perform the marriage service; for the supposition that such a marriage contracted in the church might produce grave public scandal can hardly be entertained, if as the case states, the party is "morally certain" of obtaining the required permission; and the unworthiness (in conscience) of one of the parties does not vitiate the character of the Sacrament, although its special grace is suspended. If the penitent were to say: "I mean to leave the society *on condition* that the Apostolic Delegate grants the

[3] S. C. S. Officii *Instr.*, 17 Febr., 1864. *Collectan.* 1530. "Si consensus coram parocho velit renovari, postquam praestitutus jam fuerit coram ministro haeretico, idque publice notum sit, vel ab ipsis sponsis parocho notificetur—parochus huic matrimonio non intererit, nisi servatis, uti supponitur, ceteroquin servandis, pars Catholica facti poenitens, praeviis salutaribus poenitentiis, absolutionem a contractis censuris rite prius obtinuerit."

[4] S. C. Officii in *Collectanea*, n. 1557.

petition," he could not be absolved, inasmuch as he lacks the supernatural motive of contrition for sin. The confessor in order to give unconditional absolution must require a disposition on the part of his penitent to withdraw from the forbidden society, though the determination so to withdraw may be facilitated by the hope of retaining the temporal advantages of his former active membership.

Whether or not the permission will be granted in cases where there is "a well-grounded fear that heretical rites will be observed at the funeral," is a question which can only be answered by the Apostolic Delegate, who is apt to weigh the circumstances of each individual case. Good faith on the part of the penitent is supposed in *every* case.

THE LATEST ENCYCLICAL ON THE ITALIAN QUESTION.

JUST as we are going to press, the text of an Encyclical Letter addressed "to the Bishops, Clergy, and People of Italy," reaches us. We must defer to our next issue the publication of this Pontifical document, which is of exceptional importance, inasmuch as it defines the present attitude of Leo XIII. to the Piedmontese government and the question of the Temporal Power, and thus points out what the mind of loyal Catholics throughout the world should be on the last-mentioned subject.

The recent high-handed suppression by the Italian government of Catholic institutions throughout the peninsula gives the Venerable Pontiff occasion for reviewing the action of the usurpers of the civil power. Systematic efforts have been made during a quarter of a century, and more, to eliminate every evidence of Christian influence from public institutions. The consequence is that the new generation is imbued with the spirit of atheism and immorality. Against these evils, which could readily be foreseen, as a consequence of the new regime, Catholics on their part, possessing a true estimate of their religion, set to work to prepare a noble defence. They emphasized their loyalty to the ancient faith and discipline, they protested against the iniquitous usurpation and coercion

on the part of the new government, they organized guilds and meetings and concerted action by means of the press and other legal methods; and now there is ready in Italy an army of staunch defenders of the Papacy on whom the words of the Pontiff are not lost, and who are prepared to carry out, whenever the proper opportunity and a just way present themselves, the principles which Leo XIII. expresses in this appeal. As to the Temporal Power, the Pontiff leaves us in no doubt regarding his claims as the rightful representative of Christ on earth. The independence of the Supreme Head of the Church, and full and effective freedom from the encroachments and dominion of civil governments which might limit that freedom, are indispensable conditions of the liberty and independence of the Catholic Church. For this boon, as intimately connected with the guardianship of purity in doctrine and of right discipline, the Venerable Pontiff would have all of us strive.

NOT IN THIS DEPARTMENT.

AMONG the numerous requests for information sent to the editor of the REVIEW, are found occasionally such as the following:

Do you know of a Catholic physician, well up in his profession and alive, who would be willing to settle in a prosperous and growing country town of N— State? We have several doctors, but if a conscientious Catholic of experience were to open an office here, he would almost monopolize the practice of the place, as I would do all in my power to recommend a good man.

Can you recommend to me a good sexton, one who knows bookkeeping, and has had some experience?

Your acquaintance and correspondence with priests throughout the States would enable you to let me know where there is a vacancy as organist. I have had nine years' experience. . .

What kind of wood do you think is best for a school-room flooring?

I am a Canadian; speak French and English. . . . Could you give me something to do in your office? I could print. I want to study for the Church; but am too poor to pay my way through college. Could you help me to find a place with a priest who would teach me in return for working in his house? I am twenty-two years old and strong.

Some years ago a writer in the REVIEW suggested a training-school for housekeepers. Did such an enterprise ever materialize? I would like to have a well-trained and respectable housekeeper, who speaks German as well as English.

One of your readers offered for sale, last year, a Parma edition of St. Thomas. Do you know whether the same was sold? I should like to have it if still in the market; also a copy of Cajetan's *Opuscula*, complete, etc., etc.

Now these queries are beyond the editor's capacity. They might be answered in a "Want" column of the Advertising Department; and the manager of the REVIEW has consented to open a column for the use of persons desirous of such information.

ECCLESIASTICAL AUTHORITY ON THE SUBJECT OF SPANISH BULLFIGHTS.

Qu. I mail you a copy of the *Tidings*, in which an article appears on Catholicity in Spain, by the Archbishop of Oregon. His Grace states among other things that the Popes have always strenuously condemned the practice of bull-fighting. Let me ask the REVIEW whether any of the Popes have ever *expressly* interdicted the popular bullfights, and if so, why were they not stopped?

Resp. The Question is treated in the AM. ECCL. REVIEW (July, 1894), to which we must refer our reverend inquirer. We may here repeat that the Canon Law of Spain, the Pontifical Letters of Pius V, of Gregory XIII, of Clement VIII, and indeed a very recent decision of the S. Congregation condemn bull-fighting in most explicit terms. If the ecclesiastical ordinances did not meet with continuous and universal obedience, it was because the civil government at times and for various reasons encouraged them. (See *The History of Joseph Bonaparte*, etc.)

Book Review.

A MANUAL OF DOGMATIC THEOLOGY Based on Scheeben's "Dogmatik." By Joseph Wilhelm, D.D., Ph.D., and Thomas B. Scannell, B.D. New York: Benziger Bros.; London: Kegan Paul & Co. 1898. Vol. II. Pp. x—566. Price, $4.00.

PRAELECTIONES DOGMATICAE Quas in Collegio Ditton-Hall Habebat Christianus Pesch, S.J. Friburgi: Herder (St. Louis, Mo.). 1898. Vol. III–IX.

I.

Of Scheeben's *Dogmatik*, Cardinal Manning said, in his preface to the English version (Vol. I): "The great value of Scheeben's work is in its scientific method, its terminology, definitions, procedure, and unity. . . . Valuable as it is in all its parts, the most valuable may be said to be the first book, on the Sources of Theological Knowledge, and the second book, on God in Unity and Trinity. Any one who has mastered the second book has reached the Head of the River of Life." The two books thus singled out for praise have their special value in this, that the first determines and unfolds the logical principles; the second considers the ontological source of all theological truth. Next in importance, if next may be used in such connection, is the third book, which tells of the overflow of the Water of Life in creation and the uplifting of the rational world to the supernatural order. Equal in importance with this is the sixth book, which describes the spread and influence of the same vivifying Waters as they inundate human souls in the form of Grace; and the seventh, which goes down more deeply into the Channels of Grace—the Church and the Sacraments. Redemption, theologically explained as a complement of the Fall and the evils it entailed, is treated with the fulness which its place in the system of theology demands; and the eighth book, dealing with the consummation of the present universe of things, explains the justice of Providence, and points out the crowning of the divine work, here and beyond, as of ultimate importance for every hu-

man soul. This, from the Cardinal's standpoint of value, is the plan of Scheeben's work as presented in the above English edition. The student who is unable to master the more extended German original will be glad to have its "wisdom" condensed and set before him in clear, straightforward English. The work is not so easy that he who runs may read and understand, but it yields its treasures graciously and all the more abundantly to him who bestows on it the study and "conscientious treatment" which, as Cardinal Manning also says, every student should bring to a work of its character.

The English version, completed, by the way, with this volume, has interest chiefly for three classes of students. First, the intelligent Catholic layman. To him it offers a solid, scientific exposition of his faith. It is not a work on apologetics, though the foundations of religion are to some extent set forth and defended in the first book of the first volume. In its scope it is a systematic presentation of religious truths unfolded and demonstrated in the light of revealed principles. Secondly, it appeals to the non-Catholic inquirer, to whom it explains the basis, the coherence, the logical relations and consequences of the Church and her teaching. Lastly, the work is of special value to the professional student of theology, whether seminarian or priest engaged in the sacred ministry. To the latter it will be an easily available instrument for reviewing and retaining fresh in mind the main contents of dogmatic science. The seminarian will find it helpful in mastering the truths of religion as well as in explaining them solidly and illustrating them aptly for the faithful. If the youthful theologian, prior to studying a given tract in his text-book, will read carefully the corresponding subject in the English Manual, his mind will be prepared, by the general information thus acquired, for comprehending the more didactic and technical presentation of the matter in his text; and if after the more scholastic study of the latter he will re-read the subject in the English, he will realize how the results of the one process supplement those of the other, causing the combined knowledge to stand out more fully and vividly in consciousness, and to sink more deeply into his mental substance, strengthening, thus, his own intellectual habit, and enabling him to reproduce and adapt the acquired truths so as to make them more appreciable to other minds. An illustration in point will be given below.

II.

In the article on "The Course of Dogma in our Seminaries," in this number, the work of Fr. Pesch is referred to as one in which the

scholastic and the positive elements of theology have been so combined as to constitute it an apt instrument for thorough theological training. In connection with this excellence it should be noted that the method, arrangement, style, as well as the general material make-up of the volumes, lend no slight emphasis.

The great value of Scheeben's theology, as was observed above, "lies in its scientific method, its terminology, definitions, procedure, and unity." Now, when such a work is used as an instrument of study in conjunction with one that merits as justly the same praise as does the present work of Fr. Pesch, the promise of cultivating in the seminarian a theological habit is doubled. Take, by way of illustration, the treatment of the subject of Actual Grace—one that calls for closely scientific study—in the two works, and note how their intellectual influence is supplemental. In the English Manual the student first reads, in terms with which he is perfectly familiar, the technical distinction between grace as *actual* and as *habitual*, and is made acquainted with older cognate appellatives, such as "operating," "coöperating," "moving," "awakening," etc., all which, by their apposite analogies, serve to widen his idea of Grace. He next learns the peculiar effect of Grace in "awakening" the vital activity of the soul—its function as "energy." The influence of this "energy" is illustrated on its divine side as the "illumination" of the intellect, and as the "movement" of the will and affections. The influence is further seen to be negative and positive;—negative, in its preventing the evil suggestions of the world, the flesh, and the devil, from taking effect on the mind; positive, in a double way, first, by externally proposing objects, the knowledge whereof is apt to lead to salutary actions; secondly, by affording the necessary spiritual energy for eliciting such actions. The former influence is called "moral motion," the latter "physical motion." The latter is the more mysterious. It is the Creator's touch of the creature's heart—the touch of the inmost springs of life by the indwelling Author of life—and is as incomprehensible as the action of the soul on the body, which is analogous to it. The deeper meaning of Grace is yet more developed by a comparison carried out between physical and moral motions. The passage is an apt illustration of theological analysis. We quote it at length: "(1) Both of these motions, moral and physical, act on the mind in order to generate knowledge conducive to moral actions. The former, however, only brings the mind in contact with the object; whereas, the latter confers the power by which the object is illumined and actually seized on by the mind. (2) The moral motion directly touches the intellect only, and acts on the will

only through the intellect. The physical motion, on the contrary, embraces both faculties, giving warmth and energy to the affections of the will, as well as light to the intellect. (3) The moral motion is like an instantaneous impulse; it does not accompany the action which it determines. But the physical motion acts continuously, conferring and upholding the working energy until the act is completed. The first 'waters' the good deed, the second gives it life and increase. (4) A last and most important difference between the two motions lies in the extent of their efficacy. God can supply the will with an unlimited amount of energy according to His own pleasure; He can thus enable it to perform acts of the highest moral worth, and what is more, He can determine what each act shall be. In other words, the moral motion has an uncertain effect, the physical motion has an infallible effect. God has not only the power of moving the will after the manner of created agents, that is, from without; He also possesses, in an eminent way, that same power by which the will moves itself. Hence when He, as the first cause, coöperates with the created will, His coöperation is 'a willing' more powerful than the soul's own. As the strong hand of the rider trains the wild horse to obey all its master's wishes, so the Divine hand, mightily and sweetly, trains the human will to find pleasure in doing His will." (Page 232.)

The reader of this excerpt will probably agree with Cardinal Manning that Scheeben's work "requires not only reading, but study; and study with patient care and conscientious desire to understand." But such treatment of the work will repay the student by helping him to engender in his mind, not hazy views and mere sentimental feeling, but accurate, scientific conceptions and firm convictions of the reality and strength of things supernatural.

Now if, with such conceptions and convictions, he pass to a study of the same matter in the more technically professional work of Fr. Pesch, he will experience within himself the growth, the deepening and widening of the theological habit. He will have been prepared by the English Manual to follow more intelligently the profound scholastic analysis of the subject in Latin, and to appreciate more fully the content and range of the notions he has gained, when he sees them illumined by the light of revelation, developed by the traditional teaching of the Church, and illustrated by the analogies to grace discovered by human reason in the soul and in nature; whilst, at the same time, the various points of view, under which what else might seem to him quite too patent a subject, will stand out before him in the unsettled controversies of the schools. This deeper and wider culture is wrought out more

surely by the use of a Latin text—especially by so solid and thorough a text as that of Fr. Pesch. There is a certain precision and penetration in scholastic Latin that no modern language seems capable of exactly supplying.

But, after all, a text-book, however perfect in matter and form, and in whatsoever language it be written, is, as a recent writer appositely remarks, "no more than a text-book at best, and needs the living teacher to put flesh on the skeleton it provides. . . . Utter dependence on the text-book is a common evil at all times in educational institutions. The cleverest professors are guilty of it, and it is the chief source of the indifference with which dogmatic theology is regarded, and of the feeble results from teaching it." [1]

If, however, to the latent educational power of works such as have been here recommended, the professor add the formal, living energy of an earnest personality and ripened culture; if he bring to his lectures the elements for which Fr. Smith so eloquently pleads, "the vivid portrayal of the development of dogmas within the Church, of their tremendous effects upon men, upon society; of their happy analogies in common life; if he stimulate the emotions of his students and their sense of the beautiful by picturing to them the influence of dogmatic truth on civilization, art, architecture"—above all, on the Church's ritual—then will he have helped them, not simply to gather up a set of dry propositions, proofs, and definitions, but will have "inspired their soul whilst nourishing their intellect; and will send them forth from the seminary into the world with a culture and knowledge beyond the world, making them masters and leaders, able to preach a wonderful doctrine, and to practise what they so ardently preach." [2]

The bibliographical material from which the historical tapestry of theology may be woven, is, unfortunately, not extensive. There is in the first volume, both of the English Manual and of Fr. Pesch's work, a brief outline of the history of Dogmatics. Fr. Hurter's erudite *Nomenclatura* is invaluable. The Germans have their *Dogmengeschichte*, by Dr. Schwane, and a more compendious source in Klee's Manual, which exists also in a French translation. Some such work, less didactic and more graphic, is one of the things desired and hoped for by the English-speaking student, lay and cleric.

[1] *Our Seminaries*, by the Rev. John Talbot Smith.

[2] *Ibid.*

THE LIFE OF ST. HUGH OF LINCOLN. Translated from the French Carthusian Life and edited, with large additions, by Herbert Thurston, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benzinger Bros. 1898. Pp. 651.

Under the above title appears the ninety-ninth volume of that magnificent series of ascetical works—comprising mainly Lives of Saints—which we owe to the high-minded industry of the Jesuit Fathers in England during the last twenty-five years; and it is certainly one of the most valuable among the numerous biographies which have come from the Manresa Press. The unique personality of the subject, the historical circumstance in which it is placed, and the originality with which the editor has treated what purports to be a translation, combine to give importance to this book as an instructive and edifying picture of Catholic activity and world-history.

The life of St. Hugh of Lincoln bridges over the period which lies between St. Bernard of Clairvaux and St. Thomas of Aquin, a period which, under the troubled sky of schism and strife, heated by religious fervor, ripened such fruits as Peter the Venerable, Peter Lombard, Adam of St. Victor, St. Hildegarde and St. Dominic; we might add St. Francis of Assisi, a youth of eighteen when St. Hugh died; and Albert the Great, who at that time was still a child. But, though born in France, where he received his training, both in spiritual life and in the art of governing men, St. Hugh's position as an historic figure occupies mainly English ground. It was was as Bishop of Lincoln that he showed those grand traits of courage and of "sanctity, clear, frank and playful as the waves of his own Chartreuse well," which have caused Ruskin in his *Præterita* (chap. III, 1) to speak of him as "the most beautiful sacerdotal figure known to me in history."

In view of this fact it is indeed surprising, as Father Thurston in his elaborate Preface to the work says, that St. Hugh should not have hitherto found an English biographer to do justice to his memory. "Of all our medieval saints, there is not one in whom the man, as distinct from the bishop or the ruler, is so intimately known to us. . . St. Hugh was not merely a healthy type of character, a model ecclesiastic as ecclesiastics went in those days, like the energetic Abbot of Bury St. Edmund's; he was all that, and he was a saint besides. Not a narrow-minded saint by any means, if there can be such a thing as a narrow-minded saint, but still one in whose history we meet at every turn the heroic example of old-fashioned virtues—of mortification, of prayerfulness, of charity, truth and zeal." It is true there have not

been wanting writers in England who have sought to make better known this great English Apostle. We possess a *Life of St. Hugh of Avalon* (Avalon on the Isère was the family estate of Count William, the father of Hugh) by Perry, and very valuable notes and comments by Dimock, editor of the Latin *Magna Vita* and other codices referring to the Saint's history. Both writers are Anglicans, both great admirers of St. Hugh. Perry's volume, however, is full of offensive misconceptions of Catholic teaching and practice; whilst Dimock, though entirely free from such bias, and full of a generous desire to do justice, does not pretend to give us an English biography, but merely records his appreciation of the Carthusian *Vita* of the Saint, which he illustrates by his erudition. (Father Thurston gives him due credit, though he differs from him in his chronology as to St. Hugh's coming to England, etc.) Thus the present *Life* fills in reality an actual want.

St. Hugh's public activity fits, as we have indicated, into the last half of the twelfth century. Born in France, of old Burgundian family, he received his early education practically in the convent of the Canon Regulars of Villard-Benoît, whither his father had retired to spend his last days after having given over the family castle and estate to the care of his two elder sons. The boy grew and with his years came wisdom and virtue. One day the Prior of the convent took him to visit the *Grande Chartreuse*, near Grenoble, and the beautiful life of the solitary monks which the youth there witnessed drew him with such a fascination that not long afterwards he asked them to receive him in their house as a member. Here he developed that marvellous control over himself and over others, and those traits of modest resolution which pointed him out, even to the casual observer, as a man capable of heroic enterprise and of sure success amid forbidding difficulties. When therefore King Henry II. of England, anxious to have a Carthusian monastery at Witham in Somerset, looked for a man who might place the establishment on a solid foundation, Hugh was selected for the task. The community prospered, and a wider field was soon opened for his zeal by his election to the bishopric of Lincoln, which had remained vacant for nearly twenty years, owing to the dissensions of the clergy. His work as a reformer of ecclesiastical discipline, as a promoter of public morality and domestic virtue, as a powerful mediator between the political factions at home, and a restorer of peace between King John of England and Philip Augustus of France must be studied in the work before us to be rightly appreciated. His death occurred on the 17th of November, 1200. We take occasion to call attention here to the fact that Stadler in his hagiographical Lexicon questions this date,

which is also given by Butler and others. Stadler cites as his authority the Bollandists, saying that the Carthusian Bl. Artaldus made his celebrated visit to St. Hugh in 1205. But this is plainly an error; for the passage referred to by Stadler in the *Vita B. Artaldi*, Bolland. Oct. Tom. III., 778 (783), reads: "S. Hugonis ad B. Artoldum accessum Guichenonus in serie chronologica episcoporum Belicensium anno 1205 illigavit; rectius biographus noster anno 1200, nam," etc. The Bollandists simply cite Guichenon, but they do not hereby endorse his statement.

Whilst the present English "Life" of St. Hugh must be considered on the whole as a translation from the French (*Vie de S. Hugues*, Chartreux, Evêque de Lincoln—par un Religieux de la Grande Chartreuse, Montreuil, 1890), it is in several senses an original work. Father Thurston's task was not the merely nominal one of editor in the common acceptation of the word. He did not content himself with the appropriate dressing of the French thought and imagery in English form, such as the different genius of our language demands, but he has also largely supplemented the information given by the French biographer in regard to those features of the *Life* which have a special bearing upon English history or English institutions, or which depend upon local knowledge not easily accessible to the Carthusian writer. Thus the work has actually been increased by more than one-third of the original compass of the French *Life*. Of course the primary source of the knowledge which we possess in our day of St. Hugh of Lincoln must ever remain the *Magna Vita S. Hugonis*, of which several MS. copies have been preserved. There are, besides, supplementary works of great value, because written by contemporaries, like that of Giraldus Cambrensis, or by trustworthy writers shortly after his time, such as the *Legenda* and the *Vita Metrica*.

The present biography utilizes these and other available sources, many at first hand, as is apparent from the erudite notes in the Appendices A—O; and the result is a very readable, in many ways, indeed, a fascinating and certainly instructive history of the man who "stands alone among the bishops of his day, all of whom, more or less, were creatures of the Court; good and holy men, it may be, but men of policy and expediency . . . Once sure of the straight path of duty, no earthly influence, or fear, or power, could stop him . . . To a stern determination of purpose, a reckless fearlessness of consequences, he united, in rare combination, a cool and excellent judgment . . . I say it with no fear of saying too much, that in the whole range of

English worthies, few men indeed deserve a higher and holier niche than Bishop Hugh of Lincoln." (Dimock's Pref. to *Magna Vita S. Hugonis*, pp. xxix.) Such is the judgment of a Protestant writer of a Catholic prelate, whom the Church sets forth as a model to be imitated, and as a hero to be reverenced, not only in her sanctuaries, but in public life, and in the domestic circles of her clergy and laity.

DER GRUNDGEDANKE DER CARTESIANISCHEN PHILOSOPHIE. Aus den Quellen dargestellt. Zum dreihundertjährigen Geburtsjubiläum Des Cartes. Von Prof. Dr. Otten. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1896. Price, $1.50.

This little treatise of 142 pages contains the pith of Cartesianism. In saying this, one says that the "little treatise" presents the substance, not only of latter-day philosophy, as that word is understood by the student, but—and what is practically of far more importance—the explanation of the attitude of ordinary men and women toward this world, as well as toward that which is to come.

As certainly as Luther was the source of the vagaries in religion, which to-day exist under the innumerable titles wherewith Protestantism misrepresents Christianity, so certainly was Des Cartes "the Father of the 'new philosophy,'" to quote from Dr. Otten's preface.

The fundamental contempt for all but one's own self as the interpreter of Revelation, which is the alluring bait of Protestantism, has its parallel in the self-sufficient subjectivism of modern philosophy.

As Luther declared, in effect, that one is bound to obey, in the domain of morals, only what commends itself to one's own "untrammeled" conscience, so Des Cartes taught that only what is "clear and implicit" in one's understanding is worthy of the unqualified assent of the human intellect. Both in the supernatural and in the natural order to day, skepticism is the dominant attitude of, virtually, all men, and even women, outside the Church, so that many to whom Des Cartes is no more than a name, not only doubt the fundamental truths of Revelation, but, too, are by no means certain of the reality of anything disconnected with their individual sensations. As to the professed non-Catholic philosophers, one can only with difficulty recall any who are quite free from the habit of mind of him who first uttered the ominous words, *Cogito, ergo sum*.

Professor Otten's work can be commended for its fairness and for its skilful condensation and brevity. In its few pages the reader will find not only the substance of Des Cartes' philosophy, but, too, an exposition of its practical effect. W. R. C.